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# Gay Community News

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## MARKETING HOMOSEXUALITY







# GayCommunityNews

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## Coors Files Suit Against S.F. Boycott Groups

By Larry Goldsmith

SAN FRANCISCO — The Adolph Coors Company, long known for refrigerated beer and associations with ultra-rightist political causes, has filed suit against the Northern California Chapter of the AFL-CIO Coors Boycott Committee and the San Francisco gay activist group Solidarity.

The complaint, filed February 11 in U.S. District Court, alleges that organizers of the 15-year-old boycott of Coors beer (see *GCN*, Vol. 9, No.5) have violated the Sherman Antitrust Act by conspiring to restrain trade and reduce competition in the brewing industry.

The text of the suit refers repeatedly to the alleged intent of the boycott organizers "to drive Coors out of business," an attempt to place the boycott within the scope of the Sherman Act and other federal laws designed to prevent unfair attempts by large corporations to stem competition.

But Howard Wallace, who, as president of the AFL-CIO Coors Boycott Committee is named as a co-defendant in the suit, scoffed at the charges.

"I'm a seven dollar-an-hour janitor," Wallace told *GCN*. "Here's a billion-dollar corporation suing a seven dollar-an-hour janitor for *trying to put them out of business*."

"But that's a considerable acknowledgement of how effective the boycott has been — that they would even use that in the suit," Wallace added.

Last April, company officials announced that net income had declined 76 percent in the first quarter of 1981.

Wallace maintained that the purpose of the boycott was not to put Coors out of business, but to call attention to the controversial labor practices and political associations of the family-owned company.

"We ask them to get rid of the lie detector test, to sit down and bargain with the union, to stop persecuting their employees so they can talk to the union without having a private police force looking over their shoulders, and to stop bankrolling ultra-right organizations all over the U.S. In other words, we ask them to change their policies, not go out of business."

The Coors company requires new employees to undergo lie detector tests; employees have often been asked questions about sexual orientation during such tests. The company has long been condemned by labor and civil rights activists for its discriminatory policies with regard to the hiring of women and minorities and strong measures taken by management to prevent unionization of the company's workers.

Joseph Coors, vice-chairman and president of the company — a man who refers to the election of Ronald Reagan as "a lifetime's dream come true" — has been a major contributor to groups such as the John Birch Society, the Committee for the Survival of a Free Congress, and the Heritage Foundation, which he founded.

The Coors suit asks for treble damages plus attorney's fees and costs. Those damages, according to the suit, are in excess of \$15,000, but the exact amount would have to be determined at a later date. The suit also demands

\$100,000 in punitive damages.

Wallace told *GCN* he is currently searching for a suitable lawyer and planning a formal answer to the suit in anticipation of a hearing scheduled for May 12.

The suit against Solidarity and the AFL-CIO Boycott Committee follows closely on the heels of a suit recently brought by the Coors company against the Movement against Racism and the Klan in Birmingham, Alabama (see *GCN*, Vol. 9, No. 25). That suit alleges that the Movement unfairly subjected the beer company to "ridicule, disgrace, odium, and con-

tempt," and asks \$10,000 in damages.

The Sherman Antitrust Act, originally designed to protect workers and consumers from the threat of corporate monopolies, has often been turned around and used by big business in attempts to break strikes and stop boycotts. In a 1979 case, however, a Kansas City federal judge ruled against a claim by the state of Missouri that the National Organization for Women violated the Sherman Act by promoting the economic boycott of states which had not yet ratified the Equal Rights Amendment. In that case, Judge Elmo

Hunter ruled that the "boycott complained of in this case takes place in what is essentially a political context. The parties have stipulated that the sole purpose of the boycott is ratification of an amendment to the Constitution. The participants are not moved by any anti-competitive purpose; they are not in a competitive relationship. The boycott can be characterized as 'non-commercial' in that its participants are not business interests and its purpose is not increased profits."

— filed from Boston.

## Defeat, Victory Mark Custody Fights

By Jil Clark

TULSA COUNTRY — Lesbian mothers fighting for custody of their children here experienced a crushing defeat and a pseudo-victory in the month of February.

After losing custody of her two-and-a-half year-old son in the Oklahoma Supreme Court on February 2, Martha Potter, 25, denounced lesbianism, married a man and moved out of state, leaving no forwarding address, according to her lover of three years, Lana Hartig, a 34-year-old musician.

The high court upheld the ruling of the Tulsa County District Court, in which Judge David Winslow took custody of the tod-

dler away from his mother because, he said, a youngster growing up in such an environment would be "confused" about whether to accept society's rules or his mother's.

The judge, a part-time fundamentalist minister, first granted custody to the mother, then reversed his decision after receiving a raft of letters from local members of the Church of Christ, a fundamentalist sect to which the father belongs, said Hartig. District judges in Oklahoma are elected officials.

Exactly one week after the high court upheld Winslow's ruling in the Potter case, another Tulsa County district judge awarded custody of two young children to their mother, Linda Duck, ending a three-year-long battle during which the 32-year-old lesbian consistently maintained that she is not a lesbian. In fact, Marilyn, the woman Duck described as her "very close friend," has been her lover for five years.

District Judge Clifford Hopper, described by Duck's attorney as "the most red-neck judge in the county," granted the mother custody of her seven-year-old daughter and four-year-old son with the stipulation that she is not to live with Marilyn.

"I had to establish my priorities," said Duck, "and my children are number one. I'm sad that I can't be who I am and have my children, too. . . . But what do you want? Do you want to be honest and have your whole life but lose your children, or be dishonest for a few years and keep your children."

Duck is hoping to talk her husband into allowing Marilyn to live with her and the children.

Duck told the court and continues to tell her ex-husband that she and Marilyn had "a brief affair and nothing more."

"I would have denied it altogether, but the problem was I kept a diary and my husband got hold of it. That's how this all started. But he only had August through September, so I kept saying, 'Yes, it did happen, but it began in August and ended in September. It can happen to anybody.'"

Duck added that she doubts that the judge believed that she and Marilyn are no longer lovers, "but I had to play the game."

Because she lied about her lesbianism, said Duck, "I wouldn't call this a victory (for lesbian mothers)."

"The victory was personal: I got my children. But it was clear from

the judge's remarks that he hadn't listened to a word that was said by the experts that came from across the country to testify — including Dr. Benjamin Spock who told the court that a parent's sexual preference is irrelevant . . .

Judge Hopper did, however, reject the argument that children should not be awarded to lesbian or gay male parents because they might be teased by their peers. According to C.B. Savage, Linda Duck's attorney, the judge said that if the mother had polio, the child might be taunted about that, but that the court would not deny custody for that reason.

At the time of the state supreme court's ruling in Potter v. Potter, Phil Frazier, the attorney for the mother, commented that despite the fact that his client lost, he was glad that the state's highest court had "at last" established a guideline to be used by courts of Oklahoma in awarding custody in cases involving a lesbian or gay male parent.

"What is important is that now we know that if two parents are standing equal [in terms of parental "fitness"] and one is homosexual, the child goes to the [heterosexual parent]."

Frazier does not believe that this precedent is unfair to lesbian mothers because "they knew full well what the circumstances were when they chose [that lifestyle]. This is different from custody cases involving a parent who is black or who is [Native American] or that sort of problem."

continued on page 6

## CLGR Charts Course for '82

By Bob Nelson

NEW YORK — The Coalition for Lesbian and Gay Rights (CLGR) held its biannual public meeting of Saturday, February 20 to elect a new slate of spokespeople and to set an agenda for 1982.

The 40 or so activists present at the Gay Synagogue in the Westbeth Artists Housing Complex on Bank Street confirmed the nominating committee's slate of six new spokespeople, three men and three women. They are Christopher Tan, Michael Gilbride, Andy Humm, Eleanor Cooper, Joyce Hunter and Betty Santoro.

The featured speaker at the meeting was David Rothenberg, a member of New York City's Human Rights Commission, which hears complaints about violations of the city's human rights ordinance. Rothenberg emphasized that CLGR had to concentrate on "building bridges of cooperation" to other minority groups in agitating for passage of the city's proposed gay civil rights law. Rothenberg said he was trying to organize small group meetings between gays and New York's Hassidic Jewish community with hopes that cooperation achieved on an individual basis could later be broadened.

Rothenberg also mentioned that he had been interviewed for an upcoming feature in the New York *Times* about the purchasing power of gay men, who frequently have two incomes to a household and no dependents. "It's a trap," said Rothenberg, "to picture us as wealthy while at the same time the Moral Majority portrays us as decadent or immoral. We are being wooed by business but held in contempt politically. In the current recession, gays can be greatly resent-

ed if they're shown as having high incomes. There are all the makings for scapegoating here."

The remainder of the meeting was devoted to workshops on Public Education and the Media, the Family Protection Act, Lesbians and Gay Men versus the New York Political Situation, and Racism in the Gay Community. But there was also a freewheeling discussion on what priorities CLGR should be setting for itself in the year to come. Though CLGR is a grouping of various neighborhood, religious and political organizations around the issue of a gay civil rights bill for New York, some of the activists present expressed dissatisfaction with this narrow political role. Humm suggested that CLGR tackle issues of greater community interest such as Kaposi's Sarcoma, venereal disease and relations between lesbians and gay men, as well as more overtly political activities such as publishing a voter's guide indicating how candidates stand on gay rights issues.

However, Windy Gould told *GCN* that "CLGR was always a single-issue organization. That's how it was organized."

CLGR was also thought to incarnate the kind of political infighting for which New York's gay community seems to be famous. To counter that image and to draw in broader participation, several activists suggested combining political and social events and aiming at a larger segment of the gay and lesbian community. But Jim Levin noted that "Politics as a rule attracts only a small fragment of the community. Getting lots of people at meetings doesn't necessarily mean tangible political results. I

think we can get into the community's cash flow and get people together as a voting block without having huge turnouts at meetings."

Levin asked that the conference bypass short-term political considerations and concentrate on overall strategies, since Gay and Lesbian Independent Democrats (GLID) has formed a Political Action Committee, or PAC, to pursue more immediate political goals. Levin has been active in the formation of the group, formally known as the Metropolitan Election Committee of New York (MECNY) but informally as the "Beat the Bigots" Fund. MECNY will concentrate on fund raising in the city's gay business community to help defeat anti-gay city council members, particularly Enoch Williams (D-Ocean Hill-Brownsville) and Stephen Kaufmann (D-Co-Op City). Both Williams and Kaufmann sit on the General Welfare Committee, which examines human rights legislation, and both have consistently voted against the gay right bill.

(Volunteers for MECNY may contact Levin at (212) 666-2395.)

From the ideas expressed at the conference, it seems likely that a major item on the CLGR agenda will be reaching groups that have not been reached before, such as blacks, Hispanics and Asian-Americans, in an effort to create a stronger multi-issue coalition beyond the single issue of gay rights. "We have to be in touch with groups such as the Black and Puerto Rican Coalition of Legislators," said Rothenberg. "We have to be visible and audible. Gay activists have to become attuned to such issues."

### Bulletin

MADISON, WI — As *GCN* goes to press, Wisconsin Governor Lee Dreyfus has signed into law the nation's first statewide law banning discrimination against gay men and lesbians.

Dreyfus, a Republican, signed the bill, passed by the Wisconsin state senate on Feb. 17 (see *GCN*, Vol. 9, No. 31), at 1 p.m. on Feb. 25.

The bill was sponsored by Rep. David Clarenbach (D-Madison).



# News Notes

## quote of the week

"The more radical elements of the gay culture are going to be disappointed by all the films coming out now sponsored by major studios. A lot of people of that ilk feel they're way beyond where these films take us. But the more intelligent know there has to be a groundbreaking ceremony, which is what this is."

—Harry Hamlin, discussing the film *Making Love*, in which he co-stars. Quoted in the *New York Times*, Feb. 21, 1982.

## taste and intelligence

CHICAGO — The story of John Wayne Gacy, who was convicted in 1980 of murdering 33 young men and boys, will be the subject of a new film, according to Chicago *Gay Life*. The executive producers of M.C. Productions, which is planning the film, say that it will be one of "taste and intelligence."

According to *Gay Life*, "both producers stressed that the film will neither 'exploit' the murder nor 'accentuate' the potential homosexual angle. Downplaying any gay context to the film, John Costello, one of the producers, said that 'at least 29 of the victims were straight.' Asked how he arrived at this figure, Costello responded, 'They were never arrested for prostitution'."

Costello told *Gay Life* that he didn't expect any of the sorts of protest which accompanied the filming of William Friedkin's *Cruising* in New York City. "We don't expect any problems from the gay community, because we're not going to do anything to offend them," he said.

Representatives of the Illinois Gay and Lesbian Task Force have indicated that they intend to monitor the film. The organization also monitored the media coverage of the Gacy case as it unfolded.

Costello was reportedly involved in the packaging and financing of *Dressed to Kill*, according to *Gay Life*. That film sparked protests by feminists concerned with violence against women depicted in the movie.

## we are family

SANTA BARBARA, CA — A California state representative "found himself face to face with an unexpectedly gay member of his own family" at a meeting with his constituents opposed to the so-called Family Protection Act, according to the Newsletter of the Santa Barbara Coalition for Human Rights.

Rep. Robert J. Lagomarsino (R-Ventura) hosted a group of concerned constituents in his office in late December, one of whom, his cousin Donna Medley, told him, "It makes one wonder whose family is being protected."

According to the Newsletter, "plainly and simply, Ms. Medley revealed her lesbian orientation and told the Congressman how the particular intolerances of small-town Ventura . . . have made it impossible over the years for her to remain there as an authentic person."

The Newsletter notes that Lagomarsino listened "impassively."

## need to be harassed

BATON ROUGE, LA — Gay and lesbian students at Louisiana State University (LSU) triggered reaction with their displays, "Famous Gays in History," and "A Tribute to Our Gay Heritage."

A press release from the Students for Gay Awareness at LSU notes that the displays were shown in the student union "in a similar fashion to Black Awareness Week or Homecoming Queens." In response, student ombudsman Ron Siegler announced that he would attempt to form Students Against Faggots, which would "harass the people who need to be harassed."

The LSU Dean of Students refused to accept the charter of the proposed anti-gay organization and the student newspaper was "flooded with letters [which] denounced Siegler," according to the release.

## ames and resources

AMES, IA — Gays and Lesbians of Ames (GLA) has compiled a directory of resources for Central Iowa lesbians and gay men.

The ten-page publication contains various listings, according to a release from the GLA, including gay rights groups, "national and local anti-racist and minority groups, and groups for the physically challenged; includes contact members for crisis intervention, information/referral, v.d. testing, and centers dealing with domestic/sexual violence and substance abuse; lists regional bars and restaurants, bookstores and libraries specializing in lesbian/gay material; and includes lists of mail order catalogs for lesbian/gay books and records, and national newspapers and magazines of interest" to the gay community.

Write GLA, P.O. Box 2283, Ames, IA 50010.

## organizing dirty laundry in public

COLUMBIA, SC — A campus newspaper editorial complaining about "gays tumbling out of the closet like dirty laundry" has resulted in the formation of the first gay student organization on the campus of the University of South Carolina.

According to *The Front Page* of Raleigh, N.C., "The editorial provoked a storm of protest from both gay and non-gay members of the university community."

Four U.S.C. students had begun independently attempts to form a campus gay and lesbian organization, but were not acquainted with each other. They met as a result of the anti-gay editorial by Don Weatherbee in the *Gamecock* campus newspaper and formed the Gay Student Association, according to *The Front Page*.

## bell can't-o

CANADA — Telephone communication workers and Bell (Telephone) Canada have agreed to include a new clause in their union contract prohibiting discrimination on the basis of sexual orientation, reports *Le Berdache* of Montreal.

At the request of Serge Gauthier, a member of Gais de l'Outaouais (Gays of Ottawa) and an employee of Bell Canada, the union included sexual orientation in a new contract amendment also banning discrimination due to physical handicap, state of health, pregnancy or union activities.

## ban bane

SYRACUSE, NY — April 1982 has been designated "I Read Banned Books Month" by the Institute for Family Research and Education.

According to the Institute's publication *Impact*, the idea originated with the American Society of Journalists and Authors, who distribute buttons which say "I read banned books."

*Impact* recommends several ways to celebrate Banned Books Month, among them weekly read-ins of censored literature at libraries, arranging for displays of banned books at bookstores and of course, starting an "I Read Banned Books" club.

The Institute has available a list of books which have been banned in one place or another, including among them Mark Twain's *Tom Sawyer*, Orwell's *1984*, and the Boston Women's Health Collective's *Our Bodies, Ourselves*.

## s.f. fails to break a good habit

SAN FRANCISCO — The case of the Sisters of Perpetual Indulgence has been discharged in city court, according to an article in the *Bay Area Reporter*.

Several of the Sisters were cited by police on Christmas Eve for merchandising without a license, while they were "selling indulgences and accepting religious exchanges" at Castro and 18th streets.

On Jan. 4, Sister Missionary Position began handing out a tract which stated, in part, "Obviously, this situation underscores our need for a civilian review board to monitor and protect our community from wrongful police intrusion of our lives."

According to *B.A.R.*, "Sister invited Mayor (Dianne) Feinstein to a session of tea and reconciliation. The Mayor met with Sister to hear her grievances."

*B.A.R.* continues, "To capitalize on their day in court the Sisters decreed that 'having decided their priorities for 1982 [they] will appear not in the judicial courts but on the basketball courts,'" and notes that the Sisters would be presenting a basketball disco benefit.

Sister Missionary Position appeared in the courtroom in full nun's habit. Her case was "discharged," meaning that it can be brought up again by the district attorney within a year.

## p.i. and proud

NEW YORK — Lesbians who "practice, advocate or have fantasies which involve 'politically incorrect sex'" have formed the Lesbian Sex Mafia (LSM) in New York.

According to a release, the LSM offers programs for its membership twice a month. Some programs have included or will include "Therapeutic S/M," "Role Playing: From Butch/Femme to Mommy/Daughter," "Recreational Drugs and Sex," and "Pornography: How It Changed My Life (a discussion and swap meet)."

In April, notes the release, "we will be sponsoring a Speak-Out on Politically Incorrect Sex to coincide with the 'Scholar and the Feminist' conference at Barnard College."

Information is available from LSM, P.O. Box 2, Village Station, New York City 10014.

## hand in hand

SAN BERNARDINO, CA — Ku Klux Klan leader George Pepper was well received at a high school rally held in this southern California city, reports the Forum News Service.

The item, printed in the Atlanta *Forum*, notes that Pepper addressed "over 100 people, including many teenagers," telling the rally that, "homosexuality, communism and niggers go hand in hand." He also urged youths to "stick it to . . . any homosexual pervert" who approached them, reports the *Forum*.

## bach against nukes

BOSTON — In what was billed as the first anti-nuclear classical music concert, more than 200 orchestral musicians and well-known soloists performed in Boston's Symphony Hall in a benefit for the nuclear arms freeze campaign.

The concert, sponsored by Musicians for Nuclear Arms, featured musicians from the Boston Symphony, the Handel and Haydn Society, and the Tanglewood Festival Chorus, along with Metropolitan Opera soloists and others. Speakers included astronomer and author Carl Sagan, Hiroshima survivor Shigeko Sasamori and retired Admiral Gene LaRocque of the Center for Defense Information in Washington.

The program included works by Bach, Beethoven, Kim, Mahler, Mozart, Stravinski and Verdi.

The sold-out concert raised nearly \$75,000, according to a MANA press release.

We at the GCN Prisoner Project often get letters from prisoners who are really being treated rudely (above and beyond the usual terrorism of the prison business) because of their being queer: sexual assaults, denial of lesbian or gay publications, transfer to other prisons when they try to file protests. It's a frustrating experience for us because, to begin with, prisoners are often hard to contact (even by mail!) especially at times when the prison is harassing them. This is one of the tools of the prison trade: what the folks outside don't know about won't make them angry.

But prisoners are especially hard to contact and support from long distances. Prison officials in Attica, N.Y., and Soladad, Calif., are much more responsive to letters, etc., from Buffalo/Rochester and San Francisco than they are to letters and press coverage from Boston. They're afraid that local media or some local group or lawyer might get involved and burst their net of secrecy and call public attention to something the officials want to keep behind their walls.

So we're going to try to put together some information about individuals, groups, media, etc., in the vicinity of prisons where we have lesbian or gay readers. Any information of this sort that you might have is of interest to us. For example, information about individuals who would be willing on a now-and-then basis to write a letter of support at a critical moment to a prisoner (not necessarily as a penpal, just helping out in a hard time and at the same time letting the prison officials know that the person does have some contact with the outside), or maybe a letter of protest to a warden or to the local media: such information would be very helpful in critical moments for these incredibly vulnerable people.

Let us hear from you so we can begin to compile a network of resources in the vicinity of each prison where we have readers. Any information at all (it needn't be strictly lesbian or gay resources) would be appreciated, as would any relevant ideas or experience you want to add regarding prisoner support.

Thank you.



# News Analysis

# The Houston Police: 'Not Just Gay Harassment'

By David Morris

Houston cops are brutal and dangerous.

Their reputation is so well supported by accounts of beatings, harassment and murder that only the sheltered or the naive could seriously doubt that it fits them.

The Houston ACLU receives four or five phone calls a day from citizens who have been brutalized by the cops, the bulk of them straight, white, middle-class Houstonians. But the calls are not an accurate reflection of how many are brutalized or who they are. Abbie Padgett of the ACLU and Ray Hill, a gay activist who has watched the cops closely, point out that many other victims are never heard from. "Generally speaking," Hill says, "gay people do not even complain to the police internal affairs department, black people do not complain to anybody and Hispanic people just go back into their communities and let their anger fester."

There is clearly an ideological basis for Houston police attitudes. "Many members of the Houston Police Department are members of the Klan," Hill said, adding that the Ku Klux Klan is only one of the organizations the city's cops belong to. "I used to go to John Birch Society meetings and the like to keep an eye on those folks and most of the people there were police. Those people, rank and file police officers, are the same people who are now in positions of power. . . . Almost the entire hierarchy of the Houston Police Department comes from some kind of right-wing political organization or the Church of Christ. Fanatical political groups, fanatical religious groups."

Lesbians and, especially, gay men have experienced more than their share of police abuse in Houston in the past few years. Lee Harrington, past president of the Houston Gay Political Caucus, told *GCN*, "Over all the years this police department has not been sensitive to any minority needs."

**Ray Hill: "Almost the entire hierarchy of the Houston Police Department comes from some kind of right-wing political organization or the Church of Christ. Fanatical political groups, fanatical religious groups."**

. . . The history of the department is replete with instances of abuse. It's not just gay harassment, although we feel that in the last ten years we have gotten the worst of it. Just recently we [gay people] began to stand up. When you stand up to that kind of thing, that's when you really get harassed."

The nature of the Houston police force is a constant factor in most local political issues, including lesbian and gay organizing. "We thank the Houston Police Department as our motivator," Harrington was quoted as saying in a New York *Times* article on the emergence there of a new gay electoral strength.

The gay vote was a significant factor in the election last November of Kathy Whitmire, the city's first woman mayor (see *GCN*, Vol. 9, No. 22) and she acknowledges a large debt to the community. As a "new progressive," Whitmire is a fiscal conservative but a social liberal.

Post-election euphoria among the city's gay and lesbian activists has led many to assume that the new mayor will tame the police. Whitmire has proposed injecting new blood into the department by changing state civil service laws which require that appointments to the important positions of captain, deputy chief and assistant chief be made on the basis of seniority. But the Texas legislature will not convene again for two years. And it would take years more after legislative action for the change in the law to be felt in the streets.

Earlier this year, the Houston vice squad, claiming to respond to community demand, spent five weeks arresting more than 400 persons, the vast majority of them gay men, in the heavily gay Montrose and lower Westheimer areas of the city on charges of prostitution and soliciting for prostitution. Plainclothes cops would stand on street corners in cruising areas and wait for passing motorists to stop or would drive slowly down the street looking for men cruising. "I think the officers invariably made the offers and arrested

**Lee Harrington: "It's not just gay harassment, although we feel that in the last ten years we have gotten the worst of it. Just recently we [gay people] began to stand up. When you stand up to that kind of thing, that's when you really get harassed."**

people irrespective of what their responses were," Hill told *GCN*. "According to the police story, they offered money to people that they picked up in their cars and that the people accepted the money and therefore were arrested. That breaks down when you're talking about a 34-year-old man who probably would go into shock upon the offer of money."

Attorney Mort Schwab called the wave of arrests "ambiguous." He told *GCN*, "If a large portion of the community is insisting that prostitution be cleared out of their neighborhood and those people are gay and the police are responding, it's difficult for me to brand that as pure harassment."

In an article in the Montrose *Voice*, a gay newspaper, Hill said that for the first time in his memory police also used a "sweep" procedure in the Montrose area during the five-week period, with ten or more uniformed officers walking down the street carrying nightsticks. They would stop pedestrians to ask for identification and order them to get off the streets and go home.

The 400 arrests occurred soon after Whitmire's election and the charge made by Gay Political Caucus president Larry Bagneris, that they were a response to the elections sounds plausible. "While the mayor was getting inaugurated and while the new [acting] police chief was finding his way around City Hall and the police academy, the vice squad decided to answer the gay community and show that, 'Yes, you might have clout and you might have political power, but we can slap you back into your place.'"

As a gesture of accommodation, acting Police Chief John Bales met with Harrington, Bagneris and others on Jan. 19 to discuss the wave of arrests. "During that meeting," Bagneris told *GCN*, "we pointed out the fact of the abuse of police power and that sort of thing and a week later everything seemed to settle down."

But the specific complaint aired at the meeting was not

## The Cops and Us A Series

that the police had arrested hustlers and their clients but that they had taken their crackdown into gay erotic bookstores in the area as well, concentrating, of course, on the movie booths in the back. "Our main aim in the meeting with the police department was to get them out of the bookstores," Bagneris stated.

According to Harrington, "What we said was, 'If you want to clear up prostitution, fine, but you don't do that by harassing gays or going into bookstores. That's not where prostitutes are. They don't turn a trick for a quarter.'"

Erotic bookstores with coin-operated movies are a big, profitable business. The bookstore owners had a vested interest in keeping the cops out. No one but hustlers and their clients had any economic or personal stake in keeping the cops off the streets and their interests were not backed by money.

Hill challenged the claim that the Montrose gay community supported the arrests of hustlers and clients. "The upper-middle-class white gay population here is not affected by this kind of police activity. To say that the gay community supported the police action in the area is pretty far fetched. To say that the upper-middle-class white gay community, represented in this instance by Larry Bagneris and Lee Harrington, supported those activities would be accurate."

**The bookstore owners had a vested interest in keeping the cops out. No one but hustlers and their clients had any economic or personal stake in keeping the cops off the streets and their interests were not backed by money.**

Hill recalled that in 1980, after a major raid on a large gay bar in which 62 were arrested, Harrington, Bagneris, Hill, members of the Houston Tavern Guild and others held a press conference at the office of the chief of police to protest the raid and that the media coverage was damaging to the police department. But, he added, "A few weeks after that they raided a place called Midnight Sun, where the crowd is less financially flush, less politically involved and less economically secure, and nobody said anything."

And Dennis Medina of the Chicano Gay Caucus tells of a raid he witnessed on Feb. 13 of this year at La Musiquera, a predominantly Hispanic bar on the North Side of Houston whose clientele includes a number of undocumented Mexican aliens. Seventeen were arrested on charges of public intoxication, he says, and police beat at least two of the 17 before taking them to jail. There was no protest from gay organizations. "I find very little empathy even within the gay community," Medina said. "Gay people feel like, 'Well, we have our own problems here.' When you bring color and race into it, people don't want to deal with it. They sort of rationalize it: 'Well, sure, they raided this bar but there are also a lot of illegals in there and it's a very sleazy place.'"

Medina commented, "In Montrose the police won't do that. People have a little bit more awareness of their rights. For one thing, they're American citizens and they're not as scared of making waves. If we tried to raise a big stink, I think the main effect would be that they would hassle us even more."

In another gesture of accommodation, police announced on Feb. 8 that the Houston police academy would add a four-hour course on gay lifestyles to its training program for police cadets and that Harrington and Bill Scott of the gay Montrose Counseling Center would teach the course. According to the Montrose *Voice*, Harrington considers the "unprecedented action" of instituting the course to be second in importance only to Whitmire's election.

"It makes a psychological difference," Medina said, "the fact that they're offering four hours. The fact that

they're even considering it is a gigantic step."

But the gay course represents four hours out of a total of 780 hours of instruction. Medina said that similar four-hour courses on the Chicano and black communities have had little effect on police attitudes.

What's more, the nature of the course became questionable when Whitmire herself told reporters a few days after

**Dennis Medina: "Gay people feel like, 'Well, we have our own problems here.' When you bring color and race into it, people don't want to deal with it. They sort of rationalize it: 'Well, sure, they raided this bar but there are also a lot of illegals in there and it's a very sleazy place.'"**

the course was announced that she "didn't think [Harrington's teaching it] was a very good idea." Whitmire said she considered the hiring of Harrington to be tokenism and argued for having it taught by a "professional educator."

Is there hope?

According to Hill, the number of gay-related arrests on misdemeanor charges has declined steadily from 2100 in 1978 to 1100 in 1980. He expects the figure for 1981 to be around 900. "So we've been showing some progress simply working on the attitudes of cops on the beat," Hill said. "That has given us our greatest progress."

Presumably, the decline in arrests reflects a decline in other forms of police action against the community as well.

In one limited area, the gay community has won a victory through co-optation. For each of several consecutive years police staged a major raid on a gay bar just before pride week. "Now that's on the [pride week] calendar and we celebrate the annual raid before pride week and that has stopped it," Hill told *GCN*.

There is little possibility that the Houston Police Department would hire openly gay or lesbian cops and recent experiences in San Francisco indicate that gay cops are no real solution. There are a few Hispanics on the force and fewer blacks, Medina says, and their presence has hardly made a difference to their own communities. "I would have said it does make a difference before," he told *GCN*. "I'm not so sure any more because I've come into contact with many Chicano police officers and their consciousness is not one that I would call 'Chicano.'"

Some activists place their hopes in the gay electoral power demonstrated in the last election and offer as a model the Jan. 19 meeting with the police. "Yes, it's true [that police have abused their power]," Bagneris commented, "but at the same time we've shown what we can do with our political clout without getting anybody hurt, which is to slap them back to where they belong."

Many activists believe Whitmire's plan to change the state civil service law will help since, they reason, the problem is in hiring the right cops, particularly for top positions. The goal, says Bagneris, is to "make appointments not based on the good-ole-boy techniques of the South but on qualifications. This is the reason why blacks and Chicanos have been held back in the rank and file of police officers, mainly

**Larry Bagneris: "This is the reason why blacks and Chicanos have been held back in the rank and file of police officers, mainly because of the good-ole-boy attitude. They didn't have a black or a Mexican-American on the police force until about eight years ago."**

because of the good-ole-boy attitude. They didn't have a black or a Mexican-American on the police force until about eight years ago."

But Hill has doubts. "I think it's going to take a great deal more than repealing civil service regulations," he said. "For instance, Houston police policy is not a matter of public information. We only learn of police policy when an officer does something and they release sections of policy in defense of that officer's apparent wrongdoing. I think that needs to be changed. . . . The only way we've been able to accomplish any police reform is by making the police look really bad in the media."

Hill believes internal changes are needed. "I don't care what people think about anybody," he told *GCN*. "If the police are under good command control, their prejudices simply would not affect their work. Unfortunately, Houston does not have good command control. Most of the sergeants sit around the central station waiting for calls from their subordinates in the field rather than actually going out and getting actively involved in the supervision of their subordinates. I think the real problem is that there is no internal discipline, there is no command control over the behavior of police officers in the street."

"It's not going to change overnight," Medina told *GCN*. "It's not going to be easy, either."

—filed from Boston



# Community Voices

## a matter of life and death

Dear *GCN*,  
I am writing to give you a story, if you'll please put it in your paper. I am in the Missouri State Pen. My name is Frankie Joseph Guinan. I am on Death Row, and was just placed here two weeks ago. I want to explain my problem to you and how I was placed here in Death Row.  
Me and a friend, Richard Steven Zeitvogel, was cell partners in the general population here in the prison. We celled together for two years. He also just received life and 50 years for the same offense I received the death sentence for.  
On January 25, 1981 me and Richard was arrested here in the Pen for a murder. We were both charged for capital murder.

This charge we were charged with started from an incident which happened here in the pen earlier, about two weeks before this murder. Richard Zeitvogel was raped by a guy while I was in the hospital here in the penitentiary. The guy raped Richard Zeitvogel in our cell but I was in the hospital at the time of this rape. Richard Zeitvogel did not report this rape, as he did not want to be placed in protective custody, where you stay locked in your cell 24 hours a day. About three weeks after this rape, the same guy called Richard up to his cell and tried to stab him, the guy who raped him earlier. Richard Zeitvogel took one knife from this guy and killed him cause he was in fear of his life. I was sitting about 60 feet from this cell and heard the fight going on. I went up to the cell to see what was happening but it was too late, the guy was already stabbed. I jumped in between Richard Zeitvogel and the man who was killed and pushed them apart. I told Richard, "Let's get out of the cell." I took a knife from him, as it was two half pair scissors the attacker had. I told Richard, "Let's go to Captain Shack and report what happened." As we walked out of the cell two friends of the attacker was on the walk with a hammer and knife as it was a trap to get Richard in the cell and kill him. But it wound up Richard killed the attacker.

We were arrested, charged with capital murder. I went to trial and got the death sentence. Richard got life to 50 years. Richard testified at my trial I did not kill anyone. I just jumped between them to break the fight up. He testified at my trial and his how the guy raped him earlier than the day of the killing, and how the guy tried to kill him.

There was no witnesses to the killing in the cell. The only witness there was said he seen me and Richard walk out of the cell holding a half pair of scissors, which we don't deny. I took this pair from Richard when I broke the fight up and was on the way to Captain Shack to report what happened. I had three spots of blood on my t-shirt.

Sir, I received the death sentence for something I did not even do. Richard testified in open court at his trial and mine that he killed him and why he killed him. But I received the death sentence. I know cause I had this half pair of scissors is one reason and that I had blood in my t-shirt is another reason I was charged. But all I was doing was trying to help my friend Richard when I heard the fight upstairs. By breaking it up I was bound to get blood on me, going between two people, one stabbed. No one even testified in court, no guards, no one, that I stabbed no one. Just cause I had blood on me and had the half pair of scissors I took out of Richard's hand when I broke the fight up.

Richard testified he killed him and why. Raped him then tried to kill him.  
But I got death sentence. And please believe me, I am innocent of this charge.

Sir, can you please print this in your newspaper? I get your paper every week. I do thank you for the paper. I do enjoy reading it.

Can you print it? And is there any one out there who could help me, as my life is at stake in this matter?

I would appreciate hearing from anyone out there, just to hear from someone, and maybe someone who could help me.

Please write  
Frankie J. Guinan  
Box 900 #23285  
Jefferson City, Missouri 65102

## stonewall, 1928

Dear Editor:  
I've just come across a gay history item that I have never seen in print before. It is not found in *Gay American History* or the *Minette* book. Please allow me to share it with your readers.  
It concerns an October, 1928 raid on the play "Pleasure Man" in New York. This was the second raid on this particular play — a play featuring a drag ball. George Eells and Stanley Musgrove report in their new "Mae West" biography that "the actors emitted catcalls, booed and gave the police the raspberry. One transvestite, stepping to the footlights in full drag, delivered a tirade against police oppression and the muzzling of free speech — only to feel a huge hand muzzling him as he was dragged from the stage and slammed into a paddy wagon."  
Robert D'Avanzo  
New York City

## this time with feeling

*GCN*,  
I'm writing once again to ask you to start sending the remainder of my subscription to another address, my third move in less than a year. I'll be leaving for Reno, Nevada, next week and will not have a mailing address there for some time, but I would like you to send them to my parents' house. When I do have an address, my mother has said she will pack them up and send them along. It's amazing. When I first started getting your paper, I was still living at home with my parents, and my mother hated it, not the paper, but the fact that I, her daughter, was receiving it. She was already aware at that time of my lesbianism, but she didn't want to see anything concrete to remind her of the fact. The message my family was giving me at the time was "It's okay if you're gay, just so you live straight." Well, two years after coming out at age seventeen, my parents are coming around, loving me regardless of my "difference." Things aren't great. Unfortunately, they still maintain negative attitudes about anything different. But it is getting better, and at least there are my friends.

So, anyway, I'd like you to start sending the papers to my mother. I'm really not sure why I told you all of this just to get a change of address, but it probably has something to do with the last time I requested one. I cut out the left hand corner of the brown manilla envelope, filled it out, and sent it in. It seemed so cold and impersonal. I felt a little guilty. When reading *GCN* I feel a sense of family, community, as I'm sure others do, and this time I thought it might be better to give some of the feeling back.

Thanks and love,  
Sandy Clive  
Aracala, CA

## porn & the state

Dear Friends:  
First an announcement: none of my friends is Richard Steinman, nor any of his friends!  
Now, it's quite extraordinary to me that Steinman and pals got their rocks off reading *The Body Politic's* "Men Loving Boys Loving Men" (see *GCN*, Dec. 9, 1981). I didn't even find it erotic, let alone pornographic. Why, the only direct observation of a man loving a boy was actually nothing of the kind, as Hannon got the lights turned off upon him!

However, that is Steinman (and his friends') problem. What manifestly *isn't* is the fact that they reached their orgasms by supposedly identifying with the boys, not the men in the article. Steinman's language is a dead giveaway: "What aroused them was not placing themselves in the position of the man enjoying the boy, but of the boy *sexually engaging* with the man" (my italics).

Anyone who can speak of kids like that doesn't identify with them at all. The paradox is that a man who really put himself in the place of the boys would identify with the men who love them.

In which case, he'd readily understand why *TBP* published the article, why that was a political decision, and why the state's reaction had nothing essentially to do with a perception of "pornography."

Yours affectionately,  
Roger Moody  
London, England

## what happened

Gentlemen (*sic*):  
On June 8, 1980, the body of Leonard J. Riendeau was found in his apartment at 85 Charles Street, Boston, the victim of a brutal, senseless killing.  
HE WAS A GAY MAN!  
In the summer of 1981, in the Back Bay section of Boston, the body of a young nurse was found. She had been raped and stabbed. Another senseless crime.  
SHE WAS STRAIGHT!  
In both of these cases families lost a son and a daughter, friends lost dear friends and our city was robbed of two talented persons in their own individual professions who yet had so much good to do and so much to give.  
WHAT HAPPENED!  
In the case of the nurse, two suspects were picked up within hours of the crime and in a few short months, they were tried, convicted, and sent off to MCI Walpole, never again to be a menace to our society.

In Lenny's case, the Boston Police developed certain evidence which pointed to a suspect who several weeks after the crime was taken into custody and sent to the Charles Street Jail to await trial.

Months dragged on and nothing happened.  
The defendant, a certain Mark Morrison, was set free on a reduced bail after being in jail for ten months and more and more time elapsed before the Commonwealth could once again seek an indictment on this case.

Judge Brogna granted the motion in this way since the Commonwealth claims they were just about to arrest a witness, a witness crucial to their case.

I personally have my doubts that this will ever come to pass.

Again I ask, WHAT HAPPENED!  
It seems clear to me that the Commonwealth is making a great deal of effort to pacify the gay community by their actions. If this witness was so vital to their case, why did they not hold him in custody as a material witness and bring the matter to a speedy conclusion.

Instead, knowing full well that there were "wants and warrants" on this person in other matters they let him go.

He is supposedly out west somewhere and still free.

While not passing on the guilt or innocence of Mark Morrison, he had the right to a speedy trial and disposition of the case and now this man and the community suffers because the case is still in some sort of judicial limbo.

WHY DID THIS HAPPEN?  
Very simple. In the case of the nurse, the pressure was put on the Commonwealth by the media, the Beth Israel Hospital, her employer, and the entire community saw to it that justice was swift and sure.

In the case of Lenny, there was none.  
His employer, Emerson College, offered no rewards as the hospital did. The media ran the story for a couple of days and that was the end of it.

We, the gay community, did nothing.  
We went our own ways, going to bars, prancing down Charles Street on Gay Liberation Day, and doing various other things that served our own self interest.

In short, all this was forgotten.  
If we are to expect anything from the establishment, we have to put pressure on that group, otherwise we get nothing.

In the first place we must register and vote. Very few of us do that. In the second place, we must keep tabs on our city, state, county and federal officials. Let our voice be heard. I noticed there was very little protest from the community when Robin McCormack was fired from his job at City Hall by Mayor White.

In other words, if we want to be a part of society we must let our voices be heard in an ongoing and constructive way.

This is the only way we, as gay men and women, can become first class citizens of our nation and take our rightful place once and for all as members of our society.

Very truly yours,  
Richard Harris  
Boston, MA

## passion in the news

Dear *GCN*:  
Although I sent you stamps and am determined to be in on communicating with that fellow out in New Mexico (damn, but he expresses himself well . . .) this is perhaps the second letter I have ever written and sent to a gay publication. Amazingly enough, this one also deals with gays hurting gays . . . whether or not you/they mean(t) to . . .  
Tom Reeves' Feb. 13 letter should strike home with you folks. Here you are, the finest gay publication in the U.S., and only your letter column and the reviews (and occasional lengthy articles of "human interest") reflect the humanity and passion, etc., that lies between the lines of most printed media. If I want cold, objective reporting I'll listen to Walter Cronkite's successor, if I want news with bounce and bite and *accuracy* . . . why I listen to National Public Radio. The fact that you published this man's letter says *something*. I hope you mean it.  
Thornton Grey Kimes  
Minneapolis, MN

## a gay twist

Dear Community Voices,  
About *Making Love*:  
The best feature of this film for me was how deeply I felt for each of the main characters, Bart, Zach, Claire and Winnie. The writing and acting were so human: honest/deceitful, brave/scared, hopeful/despairing. Yet, as I thought about the movie, I began to think that this film was made for middle-America. It's a soap opera with a twist, a gay twist. What the movie portrays about the coming out experience is true and well put; but the center of the film seems to be Zach, the married man who came out. He leaves one nest for another, albeit a hi-tech nest in the Big Apple shared with another well heeled professional. Zach's motives seem clear enough to the audience. He wants to be fulfilled in a relationship. Claire too, in her anger, seems pretty clear to us. But, what about Bart? He is the most important gay character in the film and the most overlooked, which is why I say that this film is aimed at middle-America. Bart, the loner, the creator, the one living on the cutting edge of social and personal consciousness, is passed over quickly as just a character and not a person. He is the bravest of the love triangle because he dares to go alone, to create and draw from himself. Bart, in a fearful way, didn't return Zach's love. But, was that because he is afraid of love or afraid of entrapment in a quick, shallow love?

Bart and Winnie are the deepest people in this film and their rich inner lives are not explored.  
Bob Cross  
Attleboro, MA

## what privilege?

To the Editor:  
I haven't read *GCN* for a number of years and was pleased to see, when I recently re-subscribed, an over-all improvement in quality as well as more attention being paid toward dispelling lesbian "invisibility." But still some of the journalistic atrocities committed make me cringe. Specifically I'm referring to the headline in News Notes of Feb. 13, 1982 (Vol. 9, No. 29) "Lesbians swap privilege for health."

Not only was it inappropriate to a narrative reportage of research findings, it was meaningless.

What privilege? Could it be "male privilege"? That's taken away by virtue of being born female. Heterosexual women's "privilege"? That reminds me of the statement made by an early Russian revolutionary when he was told that there were conservative black leaders: "What have they got to conserve?" The "privilege" of being one of the victims of the sexually transmitted diseases (STDs) so rampant among heterosexuals and gay males? Thanks, but no thanks.

Very truly yours,  
Tanya Smith, R.N.  
El Paso, TX

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# Speaking Out

## Men, Sex and Imprisonment

By Ken Carpenter

*He is a young man, attractive, naïve and frightened. It is his first brush with the law. As the jail guard slams the heavy barred door behind him, he turns to face a cell full of older, hardened cons. They leer at him and begin to gather around. "Fresh meat. Ain't he pretty." He braces to fight back but he knows it will be no use.*

What follows that scene — the humiliation, beatings and gang rape — race through our imagination like a nightmare. The prison rape scene has become a social myth, a part of our collective consciousness. Prisons are our modern image of hell; they serve the same function in our imagination that damnation did for our Puritan forebearers. Beneath all the images of violence, wanton brutality, the control of the weak by the strong, lie our darkest fears of rape and sexual domination.

When I was facing a prison sentence for draft resistance a few years ago, the fears of prison rape became very real to me. During the 14 months I spent in county jails and federal prisons I had a chance to explore the myths and realities of men and sex inside prison, and what I learned was far different than what I expected. I want to make clear that I am writing from my own experience and that others may have very different experiences and conclusions. I am also writing about *men* and prison. The stereotyped prison rape scene is usually about men. There has been very little public discussion about the sexuality of women in prison, and that story will have to be told by women who have experienced it.

The media have played a large part in creating the stereotype of prison rape. Once hidden from view and only hinted at darkly, stories of prison sex have become standard fare for drama, fiction, films, and now even television. The news media, once discreetly guarded about such things, now regularly report prison sexual assaults in graphic detail. My own pre-prison fears were formed partly by news articles of attacks on young draft resisters and others, and by seeing the powerful prison play, *Fortune and Men's Eyes*, and reading the grim prison scenes in Daniel Curzon's novel, *Something You Do In The Dark*.

It is not only the media that equates prisons with violence and rape. Social scientists have elevated the image from a popular to a scientific myth. One set of studies by sociologist Gresham Sykes has become a standard in the field and is even used by the Federal Bureau of Prisons in training prison guards. In a much quoted article titled, "Argot Roles: Wolves, Punks and Fags," Sykes provides a simple classification of sexual roles among men in prison which he derived from interviewing male prisoners. In his typology, "fags" (the "true homosexuals") are effeminate, seductive men who act out their "perversions" in prison just as they would in free society. Although they are a small minority of prisoners they are highly visible and tempt other inmates to homosexuality. They are often "for sale" for favors, money or protection.

"Wolves" or "punks," on the other hand, are normally heterosexual men driven by deprivation of contact with women and the brutality of prison life into having sex with men. Wolves are tough, aggressive, masculine men who dominate punks and fags whether by force or intimidation. They retain their "masculinity" in the eyes of others as long as they are the ones who do all the fucking and do not develop into tender or caring feelings about those they dominate. Punks, while usually not homosexuals, surrender their "manhood" by allowing themselves to be sexually used out of cowardice or moral weakness. They are despised because they give in.

The picture Sykes paints is of unrelenting brutality, violence and rape. Except for the fags, who presumably dote on all the sexual attention, the sex among men in prison is resented as brutal and perverse, a "casual, mechanical act of physical relief" forced by violence or intimidation with no trace of feelings, care or concern for the other person involved.

The view of prison sex as violent, sadistic and perverted has been seized on by all kinds of commentators, from law-and-order hard-liners to reform-minded liberals. Conservatives use it to prove that criminals are worse than animals and that ever longer sentences and harsher prisons are needed to protect society from them. Prison authorities use it to justify calls for more money and more power for their institutions. Reformers argue that it is harsh prison conditions that drive inmates to violence and perversion, and call for reforms like conjugal visitations to give prisoners "normal" sexual outlets. All of them see homosexuality (i.e. rape) as a major sickness besetting prisons.

The prison rape scenario also has more subtle and general social uses. It provides a script for powerful and forbidden sexual fantasies, and this may explain some of its popularity as a literary scene. Prison becomes the archetypal all-male society where the "masculine" characteristics — strength, fearlessness, lack of feeling — rule. The absence of women as a civilizing force, and the demand that one dominate or be dominated, provide an excuse for sexual contact with other men without the risk of admitting homosexual feelings. The violence and coercion of the prison rape scene lend themselves easily to S and M fantasy. A man can identify with the wolf without losing his masculinity as long as he is fucking a weaker man or boy. Or he can identify with the victim taken by force against his will. In the stereotyped prison rape scene the victim is young, handsome, innocent, the rapist older, stronger, crueler. Gang rape is frequently a part of the scene, and there is often racial imagery, usually white men raped by darkskinned men. Interestingly, rape among women prisoners is much less discussed and has not taken on the power of a social symbol.

The prison rape myth is used by homophobes to attack homosexuality by associating it with crime and deviance. To them prison proves that homosexuality is practiced by social misfits, and conversely, that criminals are generally depraved human beings. On a more sophisticated level the myth is used to show that homosexuality is not natural behavior but merely a reaction to the deprivation of "normal" heterosexual outlets. Men turn to other men only in desperation when women are not available, and since homosexuality is "unnatural" it must be forced and brutal, devoid of any warmth or caring.

Finally, the fear of prison rape is used by the society as a powerful means of social

control. Prison, like hell, is the punishment for sinners and is held out in all its horror for would-be miscreants to beware. Police and judges use the rape scene, especially as a warning to juveniles. I once heard a judge ask a young man who had been brought before him, "Do you know what would happen to a good-looking young boy like you if I sent you to prison?" Such warnings may have a deterrent effect on some, but they also create terror for those such as young men faced with the decision whether to resist the draft, political activists who may go to jail, or gay men who live with the constant fear of arrest for their private sexual behavior.

To say that the myth of prison rape is exploited and manipulated by people for their own ends is not to deny the reality that underlies the myth. Unfortunately prison rape by force or intimidation is all too common, as anyone who has ever done time can tell you. Sexual tensions and the threat of violence pervade the atmosphere of most prisons, and some prisoners are brutal and sadistic. In many cases the authorities deliberately manipulate violence and sexual fears to keep inmates afraid and divided so that they can take out their hostilities on each other instead of their real antagonists — the prison authorities themselves. I have seen guards whip up homophobia among inmates, encourage violence against gay prisoners, and even "reward" cooperative inmate bosses by giving them access to younger and weaker prisoners. One young man I knew in prison reported a sexual attack and was placed in a cell with several of his attackers who gang raped him and beat him almost to death. When there was a bloody riot in the prison I was in caused by racial tensions and the racism of the guards and prison administrators, the warden issued a statement to the press blaming the violence on jealousy among inmates over a few homosexuals.

However, rape and violence do not make up the whole of prison sexuality. There is another part of the picture which is almost never addressed when people talk of men in prison — that is the healthy sexuality and the warm, caring relationships that can and do occur among prisoners.

For many in prison sexual experiences are not violent or depersonalized. Some men are able to form stable sexual relationships which are fulfilling and also provide mutual protection from the brutality of prison life. Men in such relationships are the only prisoners who enjoy anything like a normal sexual and emotional life. I knew one such prison "couple" who had openly maintained a close love relationship for years until prison authorities became so alarmed at the idea that they transferred one of the men to another prison.

There are also many other openly gay prisoners who live lives of courage and dignity in the face of much hostility from other prisoners and prison staff. Unlike Sykes' and others' portrayal most of them were not prostitutes or weak, spineless men who were afraid to fight. In some prisons in recent years gays have begun to organize for mutual protection and to demand an end to unfair treatment.

For some men prison provides an environment for coming out away from social and family pressures and with the supportive presence of other gay men. For others prison provides the opportunity to experiment with their own sexuality. The isolation from women and close living with other men seems to make it easier for some who had identified themselves as straight, bi-sexual or just uncertain to give themselves permission to explore homosexual feelings and experiences. Like other all-male domains — the boy scouts, athletics, the military — prisons seem to provide a place where men can explore themselves and each other in ways they don't seem to do when they have to deal with women.

In many instances men form relationships in prison which, while not directly sexual, are intimate, nurturing and fulfilling. While most of prison life reinforces violence, competitiveness and isolation, it can in other ways create brotherhood and community as men discover that they can learn to cooperate, open themselves to other men, give and receive nurturance, and find friendship and even brotherhood.

In my time in prison I developed deep and rewarding friendships and I saw many acts of sharing, caring and compassion by prisoners. Although I did not come out as a gay man until later, my prison experiences helped me to do so, partly by teaching me that despite the way the world tries to degrade and isolate individuals, the sharing of suffering and struggle can bring people together as well as divide them. I learned courage from those men who proudly asserted their gayness in the face of violence and oppression, and I learned that I could love and depend on other men, and out of that my consciousness as a gay man began to grow.

I do not mean to idealize prisons. In our society there is no place uglier, more violent and de-humanizing, and I believe that nothing short of the total abolition of prisons will ever change that. For many men prison is a sexual hell. Others manage to live with decency and dignity, and some even grow stronger.

Gay people are always having to fight against the myths that society creates about us, so it should not be surprising that our homophobic society has created a sick and violent picture of sex among men in prisons. It is important to prisoners and to gay people in general that we reject the stereotypes and social myths about prisoners, stop projecting our own fears and fantasies onto their lives, and begin to relate to them neither as heroes or victims but as real human beings who live enormously diverse and complex lives under deplorable conditions. If we can replace the myths with real understanding, we can begin to fight against those who portray prisoners as brutal and depraved sub-humans, homosexuality as violent and unnatural, and men as inherently competitive, aggressive and uncaring.

**"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under five pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.**

## Community Voices

### labeling lesbians

Dear GCN:

As a woman/artist who believes that visual images are capable of fueling and recording social movements, I must agree with Ms. Scharinger that the political cartoons you have been publishing recently are thoroughly void of sensitive/responsible thought.

I have noted two cartoons in the past few months which have dealt (undiscerningly) with the concept of "labels" and their specific significance to people.

I feel the "Hey, can't we all just be people?" approach to cultural conflicts/inequality — besides being embarrassingly simplistic — discourages examination of our prejudicial thought processes; therefore, aborting the possibility of eventually naming and combating those social institutions which have served to hurt and/or oppress us. I also see the "no labels" position as being inattentive to the desires of those individuals who have

been gravely oppressed (whether through sexism, racism, anti-semitism and/or lookism, etc.) and who are understandably apprehensive about channeling their energies into organizations/groups which have exploited them in the past, or organizations that they feel excludes important issues that might further their liberation. Seems to me a lot of "label jars — not people" talk comes from individuals who do not want to take responsibility for or explore whatever repressive attitudes that have developed as a result of their (male, white, able-bodied and/or non-Jewish) privilege; or from those individuals who do not want to attach to themselves a word which carries negative connotations (thus, making life more difficult). To shrug off group identification as nonsensical is to, I feel, debilitate a potentially powerful vehicle for social change.

I have also noted a lack of watchfulness and respect in regard to the artist's handling of the

### matchmaking

Dear GCN,

Donald Vining re-kindled my interest in finding *le mot juste* for "the special person." I think I've come up with something: MATCH. It has a number of virtues: it is non-sexist and can describe any partner outside of a traditional marriage; it has rich connotations of compatibility as in "the perfect match"; yet does not exclude the notion of struggle: "I've met my match." It comes with rich veins of humor that can be readily mined: "making a match," "a matched pair or set," "got a match?" But perhaps best of all, in these times of temporary liaisons, when one suddenly finds oneself again "matchless," one can accurately describe the situation as "burnt-out." Your matchless reader,  
Paul Nagano  
Brookline, MA

term "lesbian" and of lesbian women and their particular courage and strength. If this newsletter is to be a forum for healthy exchange among lesbians and gays, maybe thoughtful artistic expression should be utilized as the considerable tool it can be — for constructive political commentary. Sincerely,  
Monica Majoli  
Santa Monica, CA  
P.S. I would also like to express my appreciation for Andrea Loewenstein's insightful interview with writer, Alice Bloch (Vol. 9, No. 16). I felt it really captured the philosophical, straightforward, meditative quality prevalent throughout Ms. Bloch's book. The article was almost like an extension of *Lifetime Guarantee* — in that it was full of weighty revelations! Thanks again.



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## Custody

continued from page 1

However, if Judge Hopper's ruling is any indication, the high court's ruling is not all that influential.

Savage, Linda Duck's attorney, told GCN that he believes a lesbian mother has "as good a chance as anybody of getting custody of her child, so long as she has a "spotless reputation," no criminal record, does not use drugs or alcohol, and is "well represented" by an attorney who advises her to be very circumspect in her behavior while the court battle remains unresolved.

With respect to the Oklahoma Supreme Court's denial of custody to Martha Potter, Savage said, "It makes me wonder whether she was adequately represented. I don't think Phil Frazier's client would have lost if he'd given his client some rules of self-conduct and gotten around all the wild goings-on at her house — including sex in front of the children."

Hartig told GCN that the only aspect of Martha Potter's lifestyle mentioned in court was her lesbianism and that the ruling "had to do only with fundamentalism."

Frazier said that John Potter, Martha Potter's ex-husband, sued for custody of Joey solely on the ground that Martha Potter is a lesbian.

The boys father sued for custody "purely to punish Marty for being in a relationship with me," said Hartig. The boy spends most of his time with his paternal grandparents now, she added.

Linda Duck said that her mother and grandmother testified against her in court and that "all my relatives are fundamentalists and they all turned on me . . . although many of them have come around since and said they wronged me."

Potter received similar anti-lesbian sentiment from her fundamentalist family. Her sister, a missionary, pleaded with her to leave "that phase" behind, said Hartig.

The effect that this hostility had on Martha Potter, who disappeared in her ex-lover's car two months after the trial court decision in 1980 and hasn't contacted her since, is clear to Hartig. "She just wasn't strong enough to handle it. Some people just can't be [openly] gay, even though that's

who they are. . . . But she'll never be happy being married."

Duck, in contrast, said that, although the rejection she experienced during the three-year-long custody dispute "was a deep hurt, it actually caused me to have greater conviction and greater faith. It was a test for me. . . . I'm actually glad it happened as it did because now I know more about me and my strength and my principles."

According to her principles, said Duck, "people are people; I don't choose a person on the basis of sexuality."

"People ask me, 'Are you a lesbian?' and I say, 'I was not out looking for someone, — man or woman. I was having a difficult time and this particular person came into my life. But heterosexual? Homosexual? Lesbian? — I don't like being categorized."

Duck said her children do not understand why Marilyn, who spends "99.9 percent of the time here," does not move in. "My daughter tried to persuade me to let Marilyn move in, saying, 'Why not, Mom. It would save with the bills.' I had to explain that her father doesn't want that right now."

The effect of the high court's decision in Potter's case has been hard on Lana Hartig, who had lived with Joey since he was born. "I miss Joey awfully — as if he were my own child." The boy's father does allow Hartig's 12-year-old son, Chad, to visit, however.

— filed from Boston

## Correction!

Due to an error by the printer, the larger superimposed characters in the article about the Boston Asian Gay Men and Lesbians were printed backwards. We regret the error.

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# Men's Music in Mexico

By John Kyper

Music, like any other cultural expression, both reflects and passes on the values of the society that creates it. Sexism is, of course, paramount among the values that are commonly reinforced in this manner. In the past decade the Women's Music movement has emerged as a cultural manifestation of feminism in the United States and elsewhere, challenging the patriarchal judgment, inherent in much of our contemporary music, that women are to be subjugated and defined by men. The "counter-culture" of the late 1960s was indispensable to the evolution of the present feminist and gay movements; however, its promise foundered upon its own sexism. Feminist critiques of what was justly termed "cock rock" eventually led to the development of music that posited, instead, a vision of women-defined values.

More recently, "Men's Music" — there *must* be a better name — has emerged, similarly seeking to redefine our cultural assumptions of what it is to "be a Man," ideally

functioning as a male fifth column to the patriarchy. Following the release three years ago of *Walls to Roses — Songs of Changing Men* (Folkways FTS 37587), several of the members of the collective that produced that album — Blackberri, Willie Sordill, Charlie Murphy and Chris Tanner — have released their own albums.

"Musica y ContraCultura" (MCC) is a mixed band of gay and straight boys in Mexico City with aims similar to the "Men's Music" movement — however coming from the context of another culture. Formed one year ago, the group now contains six members: Carlos and Jorge Velasco, Humberto Alvarez, Mario Rivas, Salvador Agüero and Enrique Quezada. They have performed at many concerts around the capital and hope eventually to release a record album and perform in the United States.

At first MCC consisted of just three people — Humberto, keyboard; Carlos, guitar; and Jorge, bass guitar — and began to compose music without words. The

group soon added Mario as a vocalist and crafted a beautiful song from a poem by the Greek poet Konstantine Kavafy, "Regresa" ("Come Back"), its first gay work. "Regresa" was followed by "Dos Mujeres," about two women in love, and by "A Riesgo de Perder la Veruñenza" ("In Danger of Losing Shame"). In its evolution MCC has added Salvador, who plays drums, and more recently, Enrique, keyboard.

Musica y ContraCultura currently performs eight songs, including one about El Salvador and "Amazonas," an instrumental piece dedicated to the memory of the women warriors. Although it has written most of its own material, it also performs "Se Va la Vida Compañera," a pro-feminist song describing a day in the life of a worker's wife, written by León Chávez-Teixeiro, who has recorded his own version.

MCC's music shows varied influences: classical, Mexican, rock, jazz. "A Riesgo" includes, in part, the influence of *huapango*, a Mexican folkloric form. "People say

sometimes we sound Baroque," says Humberto. "We don't know what we sound like — we do music."

The experience of the members are similarly diverse, although most of them have studied at the Conservatorio Nacional de Música. Carlos studied classical

guitar for five years and for two years played the cello. His brother Jorge, who also plays the clarinet, studied at the Escuela Nacional de Música and has an extensive background in Latin American folkloric and political songs. Jorge was once a member of the musical

*continued on page 12*



**Grupo Musica y ContraCultura**  
(l-r) Carlos Velasco, Enrique Quezada, Mario Rivas, Salvador Agüero, Humberto Alvarez, Jorge Velasco

# Women's Music from Canada

By Maida Tilchen

If you haven't heard of Ferron, then you have been missing out on one of the most exciting talents in women's music. A native of Vancouver, Ferron has been playing on the folk and women's circuit in Canada for several years, and has made three albums. Her album "Testimony" is now reaching women's audiences in the U.S. She played at last summer's Michigan Women's Music Festival. Currently she is touring the Northeast, and I saw her in concert in Northampton on February 17.

Ferron's music is highly emotional, with raw images and a lot of anger. Her melodies are exciting and varied, and her voice deep and blue. Her themes are not political issues, but personal dilemmas of life, love, solitude and survival. Her emotions are universal and have extreme depth, and her imagery is unique and powerful. If you can relate to lines like "Choice forms a crevice where a river could flow," or "And in trying to be chained down I constantly found myself free," you'll probably like Ferron.

In concert, Ferron is an effective and entertaining performer. She has plenty of new material, most of it equal to the beauty and power

of the "Testimony" album selections. She utilizes unusual audience participation: in one song she had the audience primal screaming; in another, sneering and growling. She turned the audience into a lovely three-part choir for a melodious round with the odious lyric "Baby Go Boom-Boom Now." But, as she explained, "the words are tricky, they're in Canadian."

While this description probably makes her seem rather punk, Ferron's style is closer to the angry days of folk/rock, somewhat like fellow Canadians Neil Young and Leonard Cohen. Her word images barrage the listener. Densely-packed, they are emotionalisms, not intellectualisms. As Ferron says in "Almost Kissed," "I hold to words, I hold them tight, I've known colder comfort in the night." Yet she can also stretch into the vaguer realms of women's spirituality, as in her anthem "Testimony":

"And, by my life, be I spirit  
And by my heart, be I woman  
And by my eyes, be I open  
And by my hands, be I whole."

Ferron is at her most cynical when she sings about relation-

ships. She has a new song about manipulating one's partner: "I know a game that two or more can play without a coach" in which she advises "If all else fails, try catatonic gloom." In what she calls her "children's songs," she emphasizes the hazards and miseries of childhood and adolescence:

"I left my father, a monster  
of a man  
I left my mother, in her  
frameless cage  
Never could I shake her

rage."

She describes herself as "I was a crazy kid's disguise."

Although my enthusiasm for Ferron must be apparent, I do have reservations. She does not deal with any political issues. *GCN* readers have recently been discussing whether explicit mention of topical subjects is necessary for music to be classed as "women's music," and I have nothing new to add.

Furthermore, although I set out

to write a glowing review of the music of Ferron, I found, when I examined her lyrics closely, that I am very uncomfortable with the feelings she expresses towards women. One factor which complicates this is that she doesn't usually make it explicit whether she's referring to male or female lovers. If she's referring to men, I think she should let the lesbian audience she's courting in the U.S. know this. If she's referring to women,

*continued on page 13*

# Chaos

*Die Soldaten (The Soldiers)*. Music and Libretto by Bernd Alois Zimmermann. Based on the play by Jakob Michael Reinhold Lenz). Staged and conducted by Sarah Caldwell. With Beverly Morgan, Joseph Evens, William Cochran, Rosemarie Fremi, John Brandsetter.

By Michael Bronski

After my companion and I had settled into our seats and began to peruse our opera programs he uttered a quiet "oh, no." When I inquired if he had twisted his ankle, dropped a bottle of poppers, or forgotten his opera

glasses he silently pointed to Act I Scene 4 of the plot synopsis: "The officers, led by Major Haudy, argue with Chaplain Eisenhardt about the validity of the theater." *Die Soldaten*, an American premiere of a 1972 German work which has met with some acclaim, is not generally known in this country. We didn't know what to expect, but past experience dictates that long theoretical discussion of "art" and such do not liven up an opera. (Some might argue that *Tosca's* "Vissi d'arte" is an exception but it's actually more of operatic "My Way" than

anything else.) I quickly leafed to the end of the synopsis to read: Act 4 Scene 3 "It is the last day on earth. Strange sounds make it clear the city is under attack. There is no longer any escape. Civilization is destroyed." This made me feel a little better. At least it seemed as though something was going to happen on stage.

*Die Soldaten* is based on a 1776 piece by *Sturm und Drang* playwright Jakob Lenz. With the exception of the decidedly twentieth century ending the opera follows

*continued on page 11*

# Sparks, No Flames

**Catch the Fire**  
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By Scott Brookie

Charlie Murphy's album *Catch the Fire* is a landmark. Lots of musicians are gay; gay men who sing about what it's like to be gay men are rare indeed. *Catch the Fire* is a collection of positive songs about gayness and feminism, about political struggle. It is skillfully produced, beautifully packaged, and from all indication, it is receiving wide distribution, given its "alternative" content. It is a good album, a good start: but not a great one.

Charlie wrote all of the songs and most of the lyrics on the album — and it has some wonderful moments, to be sure. "Double Love," a song about gay men making love, is tender and delightful.

"I trace my fingers down his sides  
He presses closer and gently sighs

I linger long aside his thighs  
And kiss all the places where pleasure hides

And I'm in love with double love  
An ancient primal love  
Flowing back through me  
When our passion quiets down  
We drift along with our breathing sounds  
Two men in a gentle place  
Held inside love's embrace"

The title, the liner notes explain, refers to "The Double — a mirror — an archetype of the passionate union of equals."

"Burning Times" is another high point. It is both a powerful historical sketch of the annihilation of nature religions in Europe, and an affirmation of the Earth as "a healer, a teacher, our mother." The song combines a haunting melody and relentless rhythmic drive, tied together by Deena Metzger's chanted invocation of goddess names. Jami Sieber playing cello and Gary Parks on dulcimer, along with Charlie on acoustic guitar are notable in the lovely, ethereally sad accompaniment.

If "Under Capricorn" is representative of lyricist Jerah Chadwick's poetry, Charlie would do well to use more of it. Murphy

*continued on page 11*



Alix Dobkin, with Karen Beth, roused the Boston's women's community at her February 20 concert. The smoothly produced show made it clear that an intimate performance can still be found in women's music. On March 27, Alix will be playing at the first women's music concert in Toledo. This concert was a benefit for The Collective, former employees of "The Saints" bar who are now planning a women-owned, collectively-run bar for women in Boston.

Pictured: (left to right) Alix Dobkin, Karen Beth; The Collective: Merry Moscato, Donna Senay, Sandra Monroe, Donna Boucher; Maxine Feldman. (Seated) Aileen O'Neill, interpreter.







# Book Covers and the Gay Male Image

deal of racism and misogyny into its simple boy-meets-boy plot.) It quickly went through several printings and became something of a cult classic. Avon picked up the paperback rights and the touching story of Peter and Charlie (they are almost interchangeable except that Charlie has a bigger cock) soon became a triangle. Merrick, who had written four novels before *The Lord Won't Mind* now had a full time industry on his hands. Since that time he has published three more novels, with another on the way this spring. Essentially soap-opera plots, and writing that does not quite measure up to Jacqueline Susanne's, these books have become enormously popular: Merrick is the Grace Livingstone Hill of gay writers.

Whatever their literary worth the Merrick books have made a two-fold impact on gay publishing trends. The *Lord Won't Mind* was probably the first positive gay novel to capture a huge following and a wide range of public attention. It is, of course, impossible to view this outside of the framework of the gay movement, feminism and the social changes that have taken place over the past 12 years. Many—perhaps most—subsequent positive gay novels have been better: Wallace Hamilton's *Coming Out* (1977) and Paul Monette's *Taking Care of Mrs. Carroll* (1978) are far superior.

novels have been heavily marketed by the Merrick books they (1977) and Paul Monette's *Taking Care* (1978) are far superior.

When Avon began marketing the Merrick books they hit upon the idea of standardized cover art. This is not terribly unusual. Vintage does it with the Mary Renault novels, the Tolkein books all look alike, Durrell's *Alexandria Quartet* are even packaged and boxed as a set. But the cover art for Merrick's novels was distinctive because it had a clearly male homosexual, soft-core pornography look. Favoring pastels, golden browns, and suggestive pale yellows, the cover artist (unnamed on any of the books) created an idealized, romantic world of perfect male bodies in semi-sexual situations. The Merrick covers present idealized, glorified male homosexuality: they do for the image of gay men what Ziegfeld did for the "American girl."

The "American concepts" in the Merrick covers are present in the gay male mass market fiction. The covers are always white, and

The basic concepts in the Merrick covers are present in the "American girl." The most other cover art on gay male mass market fiction. The men tend to be attractive, youngish, always white, and unless the novel calls for an exception, well dressed. The cover of *Coming Out* features exactly such a man, never mind the fact that he is much younger than he appears in the actual text. *Tomcat* (1981) from Ace features a well dressed man half turned away with his cat in the foreground: clearly white, middle class, with a picture of a woman on the piano (any careful book jacket gazer knows immediately this means a "coming out/triangle" novel) it's the sort of single man cover that appeals to the quiet type. Another Avon book, *Tory's*, deviates from the Merrick-style covers, depicting a full faced young queen, Travolta like, with neon behind him (you know how gay men love discos and neon), the back jacket copy describes him as "handsome, sophisticated, shameless" (clearly a winning combination) and signals Studio 54 high life rather than heart warming emotion. (from Signet, 1980) *Kevin* by Wallace Hamilton (Pinnacle, 1982) run by Owen Levy (Pinnacle) is a love genre. It is

Both *Kevin by Wallace Hamilton* (from *1982*) and *A Brother's Touch* by Owen Levy (Pinnacle, 1982) run the solitary male motif, but in the boy-love genre. It's interesting that the hardcover *Kevin* features him look a faced 14 year old. The paper edition makes him look a little older, a little less cherubic, and a bit sexier. It's quite fitting for the boy-hustler-who-makes-good story (a formula Hollywood has yet to pick up on), while *A Brother's Touch* is quite downbeat, scruffy, and non-upwardly mobile. (Of course this hustler, rather than making good, is found dead at the novel's beginning, OD'ed on junk and shoved into a garbage can: it's a cautionary, like *Vermilion* (Nathan Aldyne, Avon, 1979) and *Midnight* (M. Vincent Virga (Avon, 1980) and specific

Mysteries like *Vermillion* (Nathan Aldyne, Avon, 1980) and Gothics like *Gaywyck* by Vincent Virga (Avon, 1980) are clearly appealing to a crossover gay and specific

market. Their fabulously over-done covers border on camp without alienating either market. It is as though the art work has no where to go. To follow the idealized soft core porn of the Merrick novels—a distinctly gay style—would totally betray the subject matter; yet it is vital that those male images be prominent to catch the quick eye of the gay male reader.

## Covers: Barometer for Society

**Covers: Barometer for**

Gay people have always been invisible and have depended on signals to identify themselves to one another. The early novels like *Quatrefoil* played upon those subtle signs and the tradition in cover graphics has continued since—albeit more openly in recent years. One available sign to gay men has always been taste: socially acceptable "good taste." Avon played with this when they reissued Isherwood's novels in a uniform series, each bearing a different portrait of the author by his lover Don Bachardy. Avon is so sure of the Isherwood draw as a quality writer that they even dare to mention his involvement with the gay movement on the (inside) notes. Usually an author's "coming out" on a dust jacket is used for shock marketing and a sign of how far we have come in "good taste" criteria can also be applied to the covers. "Good taste" criteria can also be applied to the covers. "Good taste" criteria can also be applied to the covers. "Good taste" criteria can also be applied to the covers.

The same "good taste" criteria that have made the Penguin editions of Ed White's *Nocturns* for unadorned of Naples (1979) and *Forgetting Elena* (Penguin edition of 1980). Both covers feature "arty" painting of faces; and gayness is implied but not explicit. A good example of social change is comparing the Penguin *Elena* to the 1976 Popular Library paperback edition. The "good taste" and subtlety of the former is contrasted to a garish, slightly out of focus photo of a heterosexual couple embracing in what resembles an advertisement for some brand of vodka. In four years it became possible to sell a gay (though admittedly ambiguous) novel for what it is.

In four years it has become possible to read what resembles an adult novel. In the late 1960's the growing gay signaling was a sign admittedly ambiguous) novel for what it is. In the late 1960's the growing gay signaling was a sign of a cross-over phenomenon: straights may have been buying the books (out of curiosity), but gay men were beginning to identify themselves and the books as a shared experience and community. It would be interesting to know, now that the books are being marketed to a distinctly gay male audience, if straight people pay any attention to them. Do gothic lovers pick up *Gaywyck* as quickly as they pick up any other brooding historical romance; do mystery readers read *Vermilion* as they might the latest Amanda Cross? Certainly the Dave Bradstreet detective series by Joseph Hanson (from Holt Rinehart) has received very favorable reviews from the straight press and seems to do very well in sales; but then, in terms of cover graphics they are mentioned. Images used in those marketing gay novels are as cautious than any other novels I've mentioned. The system, is

The images used in marketing gay novels are as classist, racist, sexist as those marketing mainstream books. That, given our wildly unfair economic system, is to be expected: people with money buy the books and they want to read about themselves. The ultimate goal of any capitalist enterprise is to make money. The publishing industry has found it profitable to target and sell to a specifically gay audience. The graphic design, blurb copy and cover art have all reflected these changes. It should be remembered, however, that any changes in the social, political, and cultural atmosphere could change that. The volume of books about the black experience has dwindled noticeably over the past eight years; the same may happen to feminist-oriented books. In the past ten months, a large number of hard-bound gay oriented books have landed on the remainder tables. The mass marketing of gayness may not be permanent. What sells, and what doesn't, are good indicators of social change. Buying gay men is merely an indicator, not proof of freedom. For gay men the last ten years have been on an upswing. But it's a good idea to keep watching those covers.

## Twocturnes for the King of Naples

By Edmund White

about them. Both had been published in the early 1950 s (*Finistere* by the prestigious Farrar, Straus and Quatrefoil, by the less reputable and more daring Greenberg. *Finistere* was later issued in paperback by Lancer Books—not very reputable—under the more alluring, suggestive title of *The World at Twilight*. Allyson Press will soon re-issue *Quatrefoil*. Both book covers featured goodlooking, slight, somewhat masculine looking—though clearly Greenwich Village types—wearing sweaters and standing in the shadows. The coloring was darkish: greens and a shade of lavender that might more accurately be described as “troubled pink.” The total effect was somewhat brooding and one was certain that novels ended unhappily; they did.

The sales of these novels clearly depended on the typical attitudes of homosexuals as "doomed," but you can see in them prototypes for the cover art of gay male novels that are being published today. While the interested straight read might pick them up, they were clearly designed to catch the eye of gay men.

The other genre that flourished in those days was the "scientific study." The *Sixth Man* by Jess Stern (who also did an "expose" on lesbianism, *The Grapevine*) features a kaleidoscopic image of six men on its cover; five are a pale sepia, one is dark purple (actually closer to maroon than to troubled pink). The front jacket blurb reads "One out of every six men in America is a homosexual. This is the report of one of the most frightening surveys conducted since the Kinsey books." Not exactly a slap-dash job (it claimed 12 weeks on the New York Times bestseller list), the paper edition by Macfadden-Bartell makes the most of the sensationalism. Apparently quite popular—the first paperback edition by Macfadden-Bartell makes the most of the sensationalism. Apparently quite popular—the first paperback edition was in 1962, the 4th in 1968—it gave the average gay man a chance to read about himself and allow straight people a peek at the forbidden twilight world. A more high-tone version of this book-type was *The Problem of Homosexuality* in Modern Society edited by Herbert Ruitenbeek, a respected psychoanalyst and sociologist. Essentially an anthology of scholarly pieces, generally negative though presumes the air of objectivity, The dedication, "For my Patients" shows no undue condescension Its murky brown cover shows two handsome men, one's hands upon the other's shoulder looking gloomily, and somewhat blankly out at the staring gloomily, and somewhat blankly out at the reader so that it was during this time that put the book back into circulation could actually mark

I suspect that it was during this time that publishers caught onto the idea that you could actually market books for gay readers—or at least have a large cross over in targeted markets. There is a 1963 Signet Book edition of *Making Do* by Paul Goodman that features a pencil sketch—vague, but definite—of two men. A blurb from Harper's claims "A good deal of this novel could not have been published this side of Paris a dozen years ago." There is talk about dropouts, heatniks, and "erotic behavior [that] outrages every middle-class standard" but without ever saying it, we know that queers are lurking somewhere in the book.

While there were very few novels being written expressly for a homosexual market—with the exception of pornography (and this, of course, is why male-male porno has always been so important to gay men)—paperback publishers were finding it advantageous to imply, with cover art and copy, some homoerotic content. Some early paper editions of James Purdy's *Malcolm* (1959) and *The Nephew* hint at gay subtexts or subplots. Purdy was an accepted, and somewhat critically praised, writer so these implications were not particularly damning, and in some straight circles rather vogueish. It is interesting that James Baldwin's novels—*Giovanni's Room* (1956) and *Another Country* (1962)—especially—did have explicit, graphic gay sex scenes, and were marketed along racial, rather than sexual, lines.

Gay content—of varying degree—was gradually

## Covers Come Out

## Covers Come Out

## Covers Come Out

**Covers Come Out**

In 1970 Bernard Geis (not a particularly reputable publishing house) brought out Gordon Merrick's *The Lord Won't Mind*. An unabashedly pro-gay love story it startled because it simple-mindedly but totally rejected all of the "doomed" conventions of previous novels. (It also avoided the artistry and subtlety of a Purdy, Baldwin, or Isherwood, and unfortunately poured a great

## Early Gay Male Books

The earliest gay paperbacks that I can remember were in the Port Authority bus terminal bookstore somewhere in the early sixties. *Quatrefoil* by James Barr and *Finistere* by Fritz Peters were quietly displayed along with other titles as though there was nothing special



# The Other Side of the Wall

## For Overcrowding, Put Them in Tents

The pressure to silence and eliminate lesbians and gay men increases daily. Many of us have already been snatched from society and hidden behind bars. Those of us who have the privilege of mobility are responsible for creating avenues of communication with our brothers and sisters in captivity. Prisoners need support as well as a place to articulate their struggle and share information about how the "law" is carried out. Prisoners' experiences vary widely, depending on the branch, (local, state, federal, "mental"), security level, state, "crime," and individual person. Prisoners' oppression reflects both the struggle of lesbians and gay men everywhere, and special problems that stem directly from the prison system itself. In addition to this monthly column by and for prisoners, GCN runs a prisoner section on the last page of every other issue.

By Fred Markham

Last week's change of undercover, the plastic, on the top of our tent was wild. The Building Major was out in the tent yard in command of the operation and it was a very loose command — do it! A roll of the new vinyl fabric was issued to any tent representative that could make the Major believe he was capable of hanging the stuff. The tools were whatever was available, I used a steel No. 3 Master padlock and a pocket full of carpet tacks (the lock was impressed as a hammer) and four hours of heavy grunt and groan. One of the co-tenters arrived shortly after I had rolled the tent top back and his arrival made the rest of the chore possible, stretching and tacking on overlapping strips of covering, moving the rip-quick canvass around with minimum damage, realigning the whole mess while virtually walking on air because the structures are just a bunch of tacked together 2x4s and everything shakes. The really amazing thing is that no one was injured, all the tents were recovered and it was all done with convict ingenuity — there were no tools to work with.

Let me tell you about the strange place I live. This is a tent, not an all canvass camping style tent, but rather a space frame of 2x4 lumber with walls that are partially covered with plywood and screen wire. The floors are plywood over a very widely spaced grid of wood joists and beams, best described as "rickety." This is covered with an old and somewhat tattered US Army tent that was borrowed from the military reserves. In the midst of this tent city of 30 quarters tents, three wash room tents each having 5 toilets and some long tub sinks — sometimes there is a bit of hot water from the hot water heaters, but not often — and four TV room tents are 300 "hardened" criminals! This is the Ellis Unit of the Texas Department of Corrections, which has been labelled as being either the best prison in the United States (by the state officials) or the most backward prison in the country, by a US Federal District Judge. This statement was the culmination of the lengthy trial of Ruiz vs. Estelle, which represents one of the most important findings in favor of prisoners. It ended December, 1980, but little has been accomplished in forcing Texas prisons to comply.) The tent city lies inside the fences of a large (3000 bodies) maximum security prison that is part of the largest prison in the US. It is the Governor of Texas's answer to the court's

finding that some inmates should be released from the overcrowded facilities. The reason for maintaining such a massive prison system is to continue the slave labor operation of the prison industries and the huge prison agribusiness, but I will not enter that forum, leaving it for calmer minds. Rather I wish to tell you the reality of living in a tent, in prison, after many years of the slamming doors of a cell block prison.

The inner building is relatively new as prisons go, but it is mostly the old format of sliding cell doors closing the barred front of the cell with more bars, none of which conceal the 5' by 8½' cell area filled with two grown people that may nor may not be able and willing to live compatibly within a 43 sq. ft. cell. (That 43 sq. ft. has two stacked bunks, a sink and a toilet.) In the last two years prior to the judicial orders to thin out the population, those cells frequently had 3 bodies, the third living on the only available floor space. Crowded beyond belief of anyone not experiencing that crowding. The tents were a relief of that crowding.

The first rumors of the Governor's tents, that he had been making media noise about for several weeks in the midst of his rantings about the attempt — supposedly — of a Federal Judge to release of the vicious criminals in Texas, gave a great mass of rumor wings within the prison Units. Texas has 17 Units scattered out over a 300 mile strip of East Texas and very little communications between on the inmate level, thus there is not a great deal of interunit rumor, but a prison Unit of 3000 people can generate all the rumors that can be handled. The first rumbles involved a general feeling that the tents, if they are erected, would prevent that many inmates from some form of release. There were preconstruction mumbles of revolt, of not going to the tents, of destroying them as fast as they were built — mostly from the mouth folks that have no intention of doing anything except agitating other inmates into some form of revolt action that would cause trouble yet not involve the mouth!

In the early part of last summer, 1981, the construction crews began to put up the frame structures and the rumors increased. The rabble-rousers strained the limits of imagination, the criteria for choosing tent dwellers was conjectured upon from a hundred directions. The tent structures were finished, the canvas was stretched over the tops, the porta-potties were moved in (the toilets came two months after the eventual opening), everything seemed ready — nothing happened.

In mid July the word finally went out, the Building Major (who does housing assignments) was accepting volunteers for the tent area, the first people to be moved out would be allowed free choice of tent and co-inhabitants, any group of eight that wanted to tent-up together could volunteer *en masse*! The moment of truth for the agitators that had been spreading the "don't go" or suffer the wrath of the masses! There were enough volunteers to fill the tents with an overflow great enough that the Major could reject some of those he felt should not go. We moved into the tents on July 25th. They were primitive, with many minor problems, but the first word that came back in from the "tent pioneers" was; "It is weird, come on out, you won't be sorry."

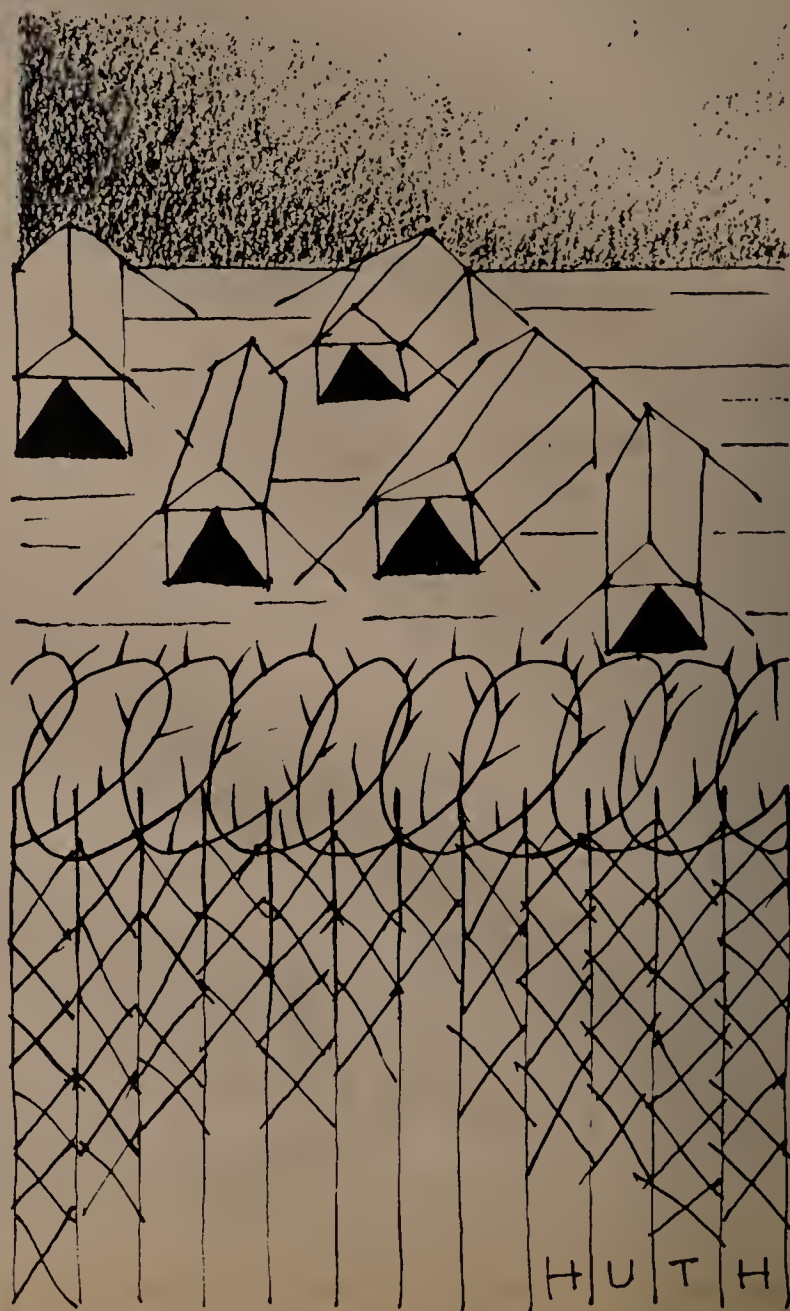
It took a month for me to decide that my friends outside had not gone completely bonkers and that something strange was going on out there that I better get in on —

just for the experience — since I fancy myself somewhat of a vocal advocate of whatever I can find to scream about. I moved out on August 11th with the other 60 people that were moved out to fill the tents to 10 bodies each.

We were not entirely welcome, even us whose long time friends had been coaxing our move. The tents had been 8 man units, 15 x 30', which gave far more per person room than any other quarters in a Texas Prison. The two new people in each tent made it considerably more crowded, but still not the order of a cell or dormitory space. I was not happy, the space was close, the surroundings were dirt primitive since the area had a layer of sand and red clay powder everywhere. The tents were hot as only an olive drab piece of canvas can be under a Texas sun. BUT — there was another element that gradually made the inconveniences of new and different (which were really the biggest problems) rather secondary.

How can I bring to your thoughts the feeling of being able to walk under the stars after 22 years in a steel box? It was insane, wild, fantastic, totally outside of the psychological structure compensating ability! To see an old con walking the 350' long yard half the night, knowing that he was going to have to work his tail off the next day, was not unusual. An impromptu football was manufactured and 20 wild-eyed convicts got down in a really rough and tumble game of tackle football, the only recreation that they had previously was in a cell or doing their day's work. People walked round and round the compound, talking, laughing, sitting in the middle of the night counting stars, (that was usually me) laughing out loud without being called out for disturbing the guy in the next cell. A whole new set of getting along rules came into being overnight, a new level of consideration and being able to come into another person's living area on invitation for bullshit, coffee, and comradarie — a comradarie that was not available in the cell blocks where no visiting was superrule.

The area security of cops vs. cons is totally different; in the building there is structural security that affords the officials a feeling of extreme safety and brought out the rotten in those that wished to express it (prisons seem to attract those that have a lot of rotten in their makeup, on both sides of the uniform line), in the tent area there is one cop loose in the yard space with 300 cons, the respect is mutual, the general theme is no hassles. There has been considerable conjecture that the absolute lack of either official or inmate building tender controls was intended to display the inability of a mass of Texas inmates to control themselves, if that was the intention by administration, it failed completely. I won't tell you that this 300 body mass is angelic, but this diverse bunch of folks, most of whom have been lumped in this prison Unit for the singular reason that they fit the classification: Maximum Security — Recidivist, and called by the Governor to be some of the most dangerous criminals in History, (of course it must be remembered that he lies about everything else) get along just fine, with each other and ultimately, with the administration. I know of no cliques strong-arming weaker inmates, no force applied by one inmate against another for any reason — the inside population can't say that! There is gambling, even the unholy of unholies in Texas Prisons — cards! There is a bit of hooch making, there are



nights when the pruno seems to be everywhere, there has even been a bit of smoke around, BUT: it is minimal and does not seem to effect the overall self-control.

The security of the institution is solid, there are three huge wire fences topped by the "mean stuff" as the new accordion wire is labelled, there is an overview gun tower and two more within long-sight of the tent area. In the tent area itself, there are no door locks, no movement restriction except at the half-dozen count times when everybody has to get in the nearest tent and stay until the count is done, a few minutes when everybody co-operates a bit and the cops get it together. Any time but count time is free to wander time. The problems are very minimal and are really minor projections of the same problems that anyone else living in a mass have; a few are less considerate of others than they should be, a few are downright filthy — that can be aided with a few words or just ignoring it and cleaning up behind the few; the toilet areas are rather public, but not as public as in a cell where a person must defecate in the few square feet occupied by another person that can't get away no matter how much he would like to and he will have to go too, eventually! THAT takes some understanding and tolerance, the tent toilet areas actually give a person, that is more comfortable alone at those times, a time to be alone, even if there may be someone in and out; there is a problem with the lights, the bulbs keep disappearing! Sometime a bit of darkness is enjoyable, but the guy that needs to see his face to shave will have to wait until daylight. Sometimes a bit of noise will bother another, but it has not yet been enough to incite violence. There was a lot closer point to violence when the Church folks cranked up those loudspeakers in the church that abuts part of the

### Ruiz v. Estelle

The Ruiz case, won late in 1980, indicted the Texas Department of Corrections for use of untrained inmates as medical personnel, use of prisoners to control and guard other prisoners, inadequate protection for inmates against beatings, sexual assaults, and extortion, inadequate living space, lack of hygienic facilities, unsafe working conditions, inadequate work rehabilitation programs, and illegal restriction of prisoners' access to legal assistance. Similar findings against Texas Prisons were made in 1902, 1910, 1913, 1915, 1923, 1924, 1925, and 1944. In 1973, the Texas Legislature began investigating the state's prisons and recommended sweeping changes. Hundreds of cases have been filed by prisoners in Texas, several of which were consolidated into the class action suit, Ruiz v. Estelle.

tent area and over did the gospel bit, but that has been ironed out too.

The largest single emotional point can be found on this tent yard is when someone talks about the eventual dismantling of these "this summer only" (tents that have already been extended through a winter), is that they all hope it will never happen! Some say they will fight for the right to stay out here, refuse to return to the restrictive confines of the inside, others are counting the days to release and hoping the release beats the shut down, the motives are all the same — this is the best damn maximum security condition we have ever lived under in Texas.

How about the wintering? The damn things leaked at first, and there was no way — we thought — of heating a canvas tent. Wrong, the administration released a bunch of cheap plastic material and the cons installed it under the canvas — the canvas still leaked, but the water ran off the plastic

continued on page 11



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**Tents***continued from page 10*

with no problem. It developed that the original plastic did not meet the fire standards (does anything in a wooded structured tent?) so the first plastic was recently removed and a new vinyl/cloth covering was given out for installation by the tent squatters, it does not drap as good for peripheral warmth, but it will do. The heat problem was handled by heat overkill — a 45,000 BTU gas heater in each tent — we worked out individual air circulation systems (I still think mine is the best — it works!). During the recent cold snap, which drove the temperature

**Sparks***continued from page 7*

gives a sensitive treatment in this, his only departure from his own lyrics.

“our hands are holy  
five pointed stars  
our buoyant bodies  
the circles of our arms  
are blessings  
And our cocks  
aspects of the Horned One  
god of the cross roads  
crossed fingers  
cross thresholds we cross  
breathless as climbers  
the mountains in us  
like coral, a history  
rising up from the dark  
toward the blue light  
element we hunger for  
toward air

Other songs are simple, folksy and readily singable. “Healing Song” is cheerful and encouraging. “No More (Three Mile Island)” is performed with only hand-clapping accompaniment; it begs to be sung at plant occupations.

Other cuts are not as successful. “Gay Spirit,” the opening song, is a defiant celebration in lighter versions. The performance on *Catch the Fire*, however, nearly sinks un-

down to 8 degrees and held in the low teen temperature for three days, it got a bit cool, but I heard not one person snivel that they wanted to move in the house (the main unit) not even when the snow flew for a day. There were a number of invitations out for snuggle aid, may have been some takers — I didn’t draw any, but I tried.

I have been asked by old head cops, why is everybody making it, no fights, no stealing, better than in the house? Easy — free area neutralization: nobody wants to get in a wreck out here, and the access to anyone that does cause a deep problem would be infinitely

der the weight of its too-prominent rhythm section, backup vocals and gratuitous Clapton-esque guitar riffs.

“Dear Men,” “Love Life Enough to Struggle,” and “Mother Ocean” all suffer from a weakness of lyrics. The folk-rock-like musical settings, although often tastefully augmented with various strings, horns and percussions, are not strong enough to redeem the songs. Charlie has a marked tendency to lapse into graceless rhetoric. “Love Life Enough to Struggle” about the Native American struggle, is the least effective:

“You won’t read it in your papers

Ain’t gonna see it on your t.v. screen

But there is war on the reservation

People are dying to be free

The FBI is doing the killing

And they are paid by you and me my friends

To make it safe for a few rich men to come

And rape the earth again.”

Accurate and important information, certainly. But if good political music is to inspire the dia-

available — during the dark of the night from around any neutral corner and it is all even! I do feel that the elements of mutual respect plays a far greater hand in the self control than any possible fear factors and *that* may ruin the thesis of TDC forever that claims the only control of inmates, is total strong arm control, which this prison is notorious for all over the places where convicts talk about the other places they have been. TDC, the Texas Prisons, is and has always been operated on the hard and heavy hand basis, slave labor, tough conditions, maximums se-

*continued on page 13*

tribe-wary, this won’t make it.

Another serious problem is Charlie’s voice itself. Although it has some fine qualities, it is distinctly undeveloped. He has problems with pitch, particularly on “Double Love,” and his voice often sounds forced and uneven. Vocal quality, of course, is not fixed for all time; hopefully with time and training, Charlie’s voice will realize its potential.

*Catch the Fire* is a valiant attempt to walk that treacherous tightrope, political art. That’s no mean feat, and not a great many people have succeeded: if the politics are too heavy-handed or clumsy, or the art isn’t up to snuff, people don’t pay attention for long. *Catch the Fire* succeeds sometimes and stumbles sometimes. It is not all it tries to be. Yet, the album is still important beyond itself because *Catch the Fire* is the first major release — relatively speaking — of pro-feminist gay men’s music, and it’s an encouraging beginning, if not an overwhelming one. There is good reason to be proud that it can exist.

**Chaos***continued from page 7*

the original in complexity of plot, if nothing else. The young Marie is in love with Stolzius. She is done wrong the dashing soldier Desportes, and then by the dashing Major Mary, and then by the Count de la Roche. The Count’s mother offers Marie some security at her estate, but she flees to find Desportes. She is raped by Desportes’ gamekeeper. Desportes is poisoned by Stolzius. The world ends.

The Lenz play is a loosely arranged meditation on interactions between the bourgeois and nobility. Marie falls prey to misuse of privilege and her own upwardly mobile class notions: the fallout of sex within class struggle. In adapting the play for opera Zimmerman has enlarged the meaning of the original. Interested in nothing so mundane as class interaction Zimmerman takes on the whole enchilada. The program notes tell us (and what *would* we do without them): “Marie’s rape symbolizes the rape of all mankind.” Thus, civilization is destroyed. Really. If you ask me, that’s a whole lot of symbolism for one character — who doesn’t even have that much to sing — to have to take upon herself.

Aside from the problems of grafting a contemporary “moral” onto a basically non-moralistic,

somewhat dated original there is also the matter of the music. Zimmerman’s orchestration is atonal, discordant, and non-melodious. Discarding the traditional use of melody to define character and emotion, he is more concerned with presenting a world in chaos, and characters who have reached their breaking point. The amplified noise, screeching, and sounds that end the opera (not to mention civilization) do build gradually from the music that has preceded. The problem is that there has been very little character delineation or explication in the music. The atonality and cacophony may suit the temper of modern man (the play ends with a nuclear holocaust) but it does not sit well with the busy comings and goings of an eighteenth century plot. There is no need to follow the traditions of Verdi or Puccini in shaping a character or situation, but on some level the music, text, and tone of a piece must all merge. Here they only seem to clash.

*Die Soldaten* is clearly meant as a political statement. The setting is given as “Yesterday, today and tomorrow”; armed soldiers watch all the action from bleachers at the back of the stage. Although the uniforms are generally circa 1850, some wear WW I helmets, others (later in the opera) are dressed in

WW II drag. I imagine that this is saying war is always with us; certainly that the modern world is a fearful place.

The piece does have its effective moments: a troupe of militaristic tap dancing soldiers come across like Busby Berkley Nazis gone berserk; a decadent jazz nightclub has a nice Brecht/Weill touch; Marie’s rape is done with films (by local filmmaker Richard Leacock) and slides projected on a semi-opaque scrim. But an opera that has the corruption of mankind and the end of the world on its mind isn’t very concerned with the lives of the people who populate it: all of whom seem to be lost in a massive attack of modern music.

Some of the music is effective but almost none of it is very pleasant to listen to — presumably, this is intentional. But such unremitting harshness is difficult, especially when we are being shown a fairly traditional plot and character piece that must support the whole enterprise.

At any rate I suppose that we should have been forewarned while we were reading the synopsis. What can you expect from an opera that ends with the apocalypse? It was sonervewracking we beat a quick retreat to Playland for double bourbons when it was all over.

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## THE GAY GUY'S GUIDE

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# Odyssey of a Unicorn

By Nancy Walker

On Valentine's Day in 1974 I was the featured performer in a sociology class at a college in, or near, Toronto. I have forgotten the name of the school, but I vividly remember the posters up on the walls in the school corridors announcing: "Nancy Walker Talks on Lesbian Love,"! I made sure to commandeer one to take home for my mother's delectation. But I was quite aghast at the blatancy of the announcement, which I understood was intended to attract an audience.

Being a stickler for the letter of the law in such matters, the first thing I said to the assembled throng was, "If you came because you thought this was going to be all about sex, you better leave now, because it isn't." I paused to allow time for a mass exodus, but nobody left. Then I explained that I had come not to discuss sex, per se, but to try to blow away certain myths about both gay men and lesbians that gay people considered to be generally clutched tightly to the bosoms of most non-gays.

And, of course, I couldn't resist the fact that it was Valentine's Day, so I told my listeners that love was what it was all about, love and the right of any individual to choose whom he or she will love. To be quite frank with you, that is what I have always believed and what I still believe, despite the overwhelming evidence that sex is uppermost in many people's minds. Somehow I cling to the idea that sex may come and sex may go, but love lasts, if it is real, forever.

There are many kinds of love, some that include sex and some that don't. They all coalesce for me on Valentine's Day, and I get mushy over the non-legal (you don't get the day off from work, and the mail is delivered) holiday, wanting to reach out to people both very near and very far away. The day is for lovers, for those who love their mates, their parents, their teachers, their students, their aunts and uncles and grandparents, their brothers and sisters, their bosses, their secretaries, and, perhaps most important of all, their friends.

In my naive, completely positive attitude toward the occasion, I just couldn't imagine that anyone would shun it, but I can understand its being painful for someone who has lost a lover. Romantic notions are hard to deal with if you have no romantic intimacies and/or you don't see your friends or relatives as sufficient reason, in and of themselves, to celebrate.

The usual commercial difficulties obtain in this instance as they do in all other situations where the giving of gifts and the sending of greetings are part of the accepted procedure. But, in the case of Valentine's Day, those who are without the financial means for lavish demonstrations of affection can surely find some way of simply saying, "I love you," to those who matter in their lives. The person who has no one to whom he or she wants to say that, is impoverished indeed. I am exceedingly blessed because there are many people who enrich my life so much that I want to acknowledge my gratitude

*continued on page 13*

## Mexico

*continued from page 6*

group "Topilli," as was Enrique. Humberto studied the harpsichord and is currently very interested in electronic music and improvising with the keyboard. Mario, once a belcanto in a church choir, is currently a student at the Escuela Nacional de Musica and plays, as well, the guitar. For six years he was a member of "Victor Jara," a group named after the Chilean Communist songwriter and musician murdered by the junta during the 1973 military coup. Salvador has

played previously in jazz groups and progressive rock. In addition to "Topilli," Enrique has also belonged to the group "On'ta" (a contraction of *¿donde está?* — where is it?).

In a written statement of purpose, the members of the group declared that "among the objectives of the group is meeting to develop musical concerns of the whole, leaving to one side the prejudices with respect to the kinds and styles that many times serve solely to tie down the free flight of artistic expression. MCC, through

its lyrics, intends to redeem aspects of the everyday life which the present-day society marginalizes and represses, making use of dogmas and principles like sexist education and the principle of propriety and authority. In this way MCC helps the demands of the psychiatrized, minimized, ecologists and, in general, men and women who struggle for the transformation of the present-day system of oppression."

During an interview Humberto elaborated on his vision of what the band is seeking to accomplish: "We think that music is a very important way for us, because we can say and do the way we are, because we are straight and gay working together, making music. We are fighting machismo with our music because here in Mexico there's a lot of machismo. We support gay liberation groups here in Mexico, and the feminist groups, because they are fighting, like us, against machismo. I think for Latin American gays and lesbians these kinds of songs are important."

"We are also talking about all those things that happen in this corrupt society (Western society in general). We talk about freedom of thinking, and freedom to be what we want to be. We want to discard the kind of dualistic ideology that talks about 'proper upbringing,' 'good' and 'bad,' 'beautiful' and 'ugly,' 'perverted' and 'normal.' This is our idea about counter-culture."

Humberto and Mario are the two openly gay members of the band. "The gay songs come from our own lives," states Humberto, who is a member of Grupo Lambda de Liberación Homosexual. Mario was involved in the now-defunct Frente Homosexual de Acción Revolucionaria (FHAR). During most of his time with "Victor Jara," however, Mario lived a heterosexual life. When he was struggling to come out, not long before that group's dissolution, he received much hostility from its other three members.

Musica y ContraCultura has established a following in Mexico City's gay and alternative communities, and has been featured in a program of Radio Educación (KEEP-AM). It hopes eventually to produce an album and perform in the United States. Concludes Humberto, "I hope that the Latin American gay community in the U.S. will support and encourage what we're trying to do by sending us letters." MCC can be contacted c/o Humberto Alvarez, Campeche 351, Depto. 1, Colonia Hipodromo, Delegación Cuauhtemoc, 06100 México, D.F.

©1982, John Kyper

### "A RIESGO DE PERDER LA VERGUENZA" ("In Danger of Losing Shame")

¡Ay amigo!  
amor que me descifras las estrellas  
cuantas cosas recorreremos cada día  
cuantos besos nos esperan por la noche

¡Ay amigo!  
amor que eres vitral de la ternura  
cuanto el tiempo para amarnos  
cuanto el trecho para cerrar los ojos.

ellos carne de furia  
nosotros dos amantes

Oh my friend!  
your loving that makes me understand the stars  
how many ways we run each day  
how many kisses are waiting for us by the night.

Oh my friend!  
your love is the (stained glass) window of tenderness  
how long is the time to love each other  
how long is the while to close our eyes.

they meat of fury  
we two lovers

words and music © 1981, Grupo MCC

### "DOS MUJERES" ("Two Women")

Dos mujeres  
que en reflejos  
se entrelazan  
para hacer la luz.  
Pasos,  
calles;  
les gritan  
no puedan verlas  
pues en ellas  
la moral calló.

Sus cuerpos  
son espacios  
de imaginación

Dos mujeres.

Dos mujeres  
ha quienes esta ciudad  
negó ser diferentes  
se aman  
rien  
el mundo hostil  
no apaga  
su calor sensual.

La ciudad no muere  
son mujeres,  
son amantes.

words and music © 1981, Grupo MCC

Two women  
who in reflections  
interweave  
in order to make the light.  
Steps,  
streets;  
people call them names  
they can't stand them  
because in them  
morality was silent.

Their bodies  
are spaces  
of imagination

Two women.

Two women.  
whom this city had  
denied the right to be different  
they love each other  
laugh  
the hostile world  
does not extinguish  
their sensual warmth.

The city does not die  
they are women,  
they are lovers.



## Canada

continued from page 7

her cynicism and distrust seems a curious turn for women's music. When she explicitly refers to women, as in her references to her lover Louise, to her own mother ("with her hitting stick") and to her lover's mother ("always throwing glances from the side") she is angry, distrustful, and non-supportive. I find myself caught between my admiration for the honesty of her emotions, and my guilt for praising a negativity that in a less talented performer or other medium I might find repulsive. What I do like about Ferron is that she never gives up power in relationships, and that she encourages self-preservation. For example, in the song "Who Loses," she presents her lover Louise as cruel:

"Some loving is torture,  
It seems ours is not the way  
Oh Louise I'm gonna leave  
you now . . .  
It seems you're always trying  
to show that you're unkind  
that you've got nothing for a  
heart  
and only echoes in your  
mind."

Her response to Louise is to maintain her own self, and not to give up power:

"I say I've chosen to go . . .  
Take everything  
But don't take my time."

At the same time that I admire Ferron's strength and self-preservation, I still would like a woman's music artist to offer a deeper analysis or more flexible solution. For example, at her concert, Ferron projected an image of herself as what some call a "shy butch loner." She described herself, down and out, sitting on a sidewalk in the rain, surviving despite it all. In her songs about relationships, her

solution to conflict always seems to be to walk out: "not surprised to find me lonely now. . . not meant to stay." Her feelings are real and understandable, yet, even when I feel them, I take comfort in the feminist analysis of romantic relationships. Particularly when the relationship is between equals—two women—I would hope to find other solutions besides walking out. While Ferron constantly questions other people's honesty and sincerity, she never seems to question her own concurrent romanticism and cynicism, and her own role in the course of her relationships. I'm reminded of a line from Meg Christian's new album: "I nearly tore up your house, looking for my own keys." I'd like an artist as talented, honest, exciting and vulnerable as Ferron to offer more. I want to make it clear that I do respect her freedom as an artist, but as a reviewer in a feminist publication, reviewing an artist who is clearly seeking a feminist audience, I feel these reservations deserve attention.

Ferron's record "Testimony" is available at women's music outlets or from Lucy Records, Ltd., Box 67, Saturna Island, B.C., Canada V0N 2Y0. Also, at the concert in Northampton, leafletting was being done by a group protesting the lack of accessibility for women in wheelchairs. The producers of the concert, Variations, made a statement that there are no accessible halls in the area, and said that they hoped the protest would be directed at requesting local institutions to adapt their buildings. (All lyrics quoted in this article are copyrighted by Ferron.)

## Unicorn

continued from page 12

and affection for them on this day set aside for just that purpose — the celebration of the precious existence of loved ones.

Perhaps Valentine's Day is not politically correct; I could detect very little interest in it among my more politically involved comrades, but at my civil service job where most of the people are straight, Christian and compassionate (whatever they may lack in political awareness), everyone got into the spirit of the day, and a most extraordinary thing happened.

By the time I arrived at work, there was a bud vase holding a red carnation on every woman's desk (yes, I know, how *dreadfully* sexist). Most of the people in my department are women, so just managing the physical problems of setting up all those vases and placing them on the desks, before anyone else came to work, was a Herculean accomplishment.

The man who dreamt up and executed this scheme was one of the administrators, not the head of the department, and not my boss, but someone who understood how to shed a great deal of unexpected happiness around him like rays of sunshine on a winter day. I was tremendously impressed by the generosity that prompted him to make such a romantic gesture.

This man (very straight, I promise you) understands women. He always treats them like people, even though he sometimes sees them as sexually desirable. We have had a number of interesting interchanges on the subject of male-female relations. He has also made it abundantly clear that Gay is OK with him. He is his own person, so he can afford to give others

their space. I like him, but I didn't know until the Valentine's Day gift how truly kind he was.

I am willing to bet that his remembrance was the only one some of those women received, and I believe his act of unselfish love made a significant difference to a number of people. I know I smiled all day because of what he did. It gives me hope as well as real contentment to see human beings treating each other with love and kindness. There is so much hate and meanness in the world that any hard evidence of the opposite is to be cherished.

Equally to be prized, I think, is a sense of joyous tradition. Every year on the Saturday night closest to Valentine's Day Sheri and Lois have a DOB (Daughters of Bilitis) pot luck supper/fund raiser at their home in Boston's South End. My sother and I always attend, seeing old friends and sometimes bringing new ones. We feel refreshed by the human bonding and continuation that this annual celebration offers. The 1982 supper was as satisfying as we expected it to be, and we were, as always, grateful — grateful that in this world of political extremism and economic hardship, there are people and "institutions" in the lesbian community that provide us with space and time to be who we essentially are in a relaxed and loving atmosphere.

My sother and I have each other, and we are very romantic individuals, but the extended family feeling (with all of its good connotations and none of its stultifying ones) we have been blessed with in Boston has made an enormous difference in our lives, and I think that's infinitely worth celebrating.

It is also very reassuring to ex-

perience so much genuine good fellowship and caring in the non-gay world. We do not live our lives in isolation, solely among gays; that would merely constitute a larger than average closet. We live and move among many people, and Valentine's Day gives us the opportunity to discover who some of those people really are. I have had many pleasant surprises this year. I hope you, too, have had reason to rejoice.

## Tents

continued from page 11

curity everywhere. (95% of the prisoners are in constant maximum security situations — and TDC will lie about that figure too!) The present administration, all the way up through the Governor, will maintain the status of the profitable prison until it is taken away them by another — more progressive-administration that will hopefully be elected by the people of Texas that come to the realization that the prison is the problem. I hope the inmates never try to take it, revolt in the face of absolute control is fatal and there is an alternative — the public being better informed! There are better ways to do corrections, better kinds of prisons for everyone concerned, but until Texas gets them or releases me, I'd just as soon be in a \*%&'?\$%! TENT!

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# Quick Gay Guide

## Boston Area (617)

### INFORMATION/SERVICE/SOCIAL

BAGALS (Boston Area Lesbian and Gay Schoolworkers)	
P.O. Box 178, Astor St., Boston, 02123	
Black Men-White Men Social/Support Group	
c/o GCN, Box 1, 22 Bromfield St. Boston 02108	
Boston Asian Gay Men & Lesbians	
c/o Glad Day Bookshop, 22 Bromfield St. Boston, 02108	542-0144
Boston Institute for Gay Studies	
Box 2750, Boston 02208	491-8245 or 720-0693
Boston Lesbian & Gay History Project	
c/o R. Skiba, 75 Chendier St., No. 5, Boston 02116	
Cauldron Exp. Theater, 22 Randolph St.	524-8575
Chiltem Mountain Club	275-1336
Box 104, 104 Charles St., Boston 02114	
El Comité Latino de lesbianas y homosexuales de Boston	
P.O. Box 365, Cambridge, 02139	783-5250 or 354-1755
Community Center, 104 Charles #169, Boston 02114	
Gay and Lesbian Physicians of	
New England	(617) 482-6874 or 247-5485
GAY HOTLINE (8pm-Mid.) Mon-Fri	428-9371
Frenz & Luvvers Assoc., P.O. Box 298, Boston 02123	
Gay Professional Men's Group	944-4818
Gay Speakers Bureau, P.O. Box 2232, Boston 02107	354-0133
Lesbians and Gay Folkdancing	661-7223
c/o GCN Box 5, 22 Bromfield St., Boston, MA 02108	
Lesbian and Gay Hotline (6-12pm.) Mon-Fri	426-9371
Merrymount Music Soc., Box 401, 104 Charles St. Boston 02114	236-4888
Outreach Institute, Box 368, Kenmore St., 02215	277-3454
Parents and Friends of Gays	
76 Brook Hill Rd. Milton, 02167	846-7527
Project Place 32 Rutland St. 02118	267-9150

### POLITICAL/LEGAL

BLAGMAR (Boston Lesbians and Gay Men Against the Right) c/o GCN, Box 4, 22 Bromfield St., Boston 02108	
B.U. Gay and Lesbian Legal Association	236-4710
B.U. Law School, 755 Comm. Ave. Cambridge Gay Political Caucus,	
c/o GCN, Box 2, 22 Bromfield St., Boston, 02108	
Civil Liberties Union of Mass.	742-8020
GLAD (Gay and Lesbian Advocates and Defenders), 2 Park Sq.	426-1350
Harvard Committee on Gay and Lesbian Legal Issues	
Roscoe Pound Hall, Cambridge, 02138	
Lesbian/Gay Prisoner Project	
c/o GCN, 22 Bromfield, Boston 02108	
Mass Gay Political Caucus	
Box 179, 118 Mess. Ave. Boston 02115	471-8404
National Lawyers Guild, 120 Boylston St. Boston 02116	542-5415

### STUDENT

Gay People at BU, c/o Program Resources Office	
George Sherman Union, Boston University.	
Gay/Lesbian Concern Group of Boston College	
Boston College, Chestnut Hill MA 02167	262-2473
Gay People's Group, UMass/Boston	
(Harbor Campus), Bldg 1, 4th fl, Rm 178	287-1900x2169
Harvard-Radcliffe Gay Info. (M-F, 6-12)	495-5476
Gays at MIT, Rm. 50-306, Cambridge 02139	253-5440
Northeastern U. Lambda 255 Eli Ctr., N.U., Boston 02115	
Tufts Gay Community, c/o Student	
Activities Office, Medford 02155	

### WOMEN

Aradia Counseling for Women, 520 Comm Ave (Kenmore Sq.)	247-4861 x58
Cambridge Women's Center, 46 Pleasant St.	354-8807
Counterpoint Publ., Box CY 442, 400 Comm. Ave., Boston 02215	
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138	661-3633
Dyke Doctors (Lesbian Physicians, Med Students Health Profs)	354-5910
Gay Professional Women's Assn.,	
Box 308, Boston U. Sta., Boston 02215	
Jenex Counseling for Lesbians,	
21 Bay St., Cambridge	661-2537
Lesbians Liberation, c/o Women's Center	354-8807
Massachusetts Feminist Federal Credit Union	
186 1/2 Hampshire St., Camb.	661-0450
Miriam Rosenberg (counseling)	1-358-7512
National Organization for Women	
99 Bishop Allen Dr., Cambridge 02139	661-6015
Tufts Women's Center	628-5000 x793
Womanspece, 636 Beacon St. (Kenmore Sq.)	267-7992
Women's Alcoholism Program,	
1348 Cambridge St., Cambridge 02139	661-1316

### RELIGIOUS

Am Tikva	524-1817
P.O. Box 11, Cambridge, 02138	628-3988
Dignity, 355 Boylston St., Boston 02114	536-6518
Exodus Ctr., 25 Huntington Ave, 02116	266-0612
Friends (Quaker) for Lesbian and	
Gay Concerns, 5 Longfellow Pk., Cambridge	227-9118
Integrity, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gay People	536-3788
Metropolitan Community Church	523-7664
Fr. Paul Shanley (Exodus Center)	964-0996
Unitarian Universalists Office of Gay Concerns	
25 Beacon St., Boston 02108	742-2100

### MEDIA

Alyson Publ., 75 Kneeland, Boston	542-5679
Boston's Other Voice, WROR, 98.5FM	
Common Ground, WMBR, 88.1FM	
Feg Reg	661-7534
Gay Community News	426-4489
Good Gay Poets	661-7534
Lesbian and Gay Media Advocates	
c/o GCN, 22 Bromfield, 02108	542-5679
Musically Speaking (WMBR 88.1FM, Sun. 1-3)	
Melanie	494-8810
Persephone Press	
Box 7222, Watertown 02172	924-0336
Women's Educ. Media, 47 Cherry St.	
Somerville 02144	666-0350
Xenadu Graphics, 143 Albany, Camb. 02139	661-6975

### MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Ariel Counseling	739-6381
Belville & Assoc.	266-1450
Fenway Community Health Center	287-7573
Gay AIAnon (families of alcoholics)	843-5300
Gender Identity Service	864-8181
Homophile Alcoholism Treatment Service	542-5188
Homophile Community Health Service	542-5188
Mass Bay Counseling	
31 Channing St., Newton Corner 02158	965-1311
Sexual Health Centers of N.E., Inc.,	
739 Boylston St., Boston 02116	266-3444
Tepestry Counseling Inc.,	
20 Sacramento St., Cambridge.	661-0248
Tufts Skin Care Clinic (VD treatment)	956-5293
Turley & Assoc., 31 Channing St., Newton, 02158	965-2040
Volz/Taylor, MD Lesbian & Gay Medicine	
1755 Beacon St., Brookline	232-1459
M. Zucker, acupuncture	
173 Mt. Auburn, Cambridge	924-3332

### ACCOMODATIONS

Parkview Guest House, 85 Westland Ave. 02115	536-3608
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### BOOKS/BARS

Gled Day Book Shop, 22 Bromfield	542-0144
New Words, 186 Hampshire, Cambridge 02139	876-5310
Red Bookstore, 136 River St., Camb.	491-6930
Buddies, 733 Boylston St.	262-2480
Cheps, 27 Huntington Ave.	266-7778
The Eagle, 520 Tremont	542-4494
Elbow Room, 100 Chendier (et Clerendon)	338-8447
Herbies Lone Star, 8 Columbus Ave	338-9852
Harry's Piece, 45 Essex St.	482-9040
Boston Remrod, 1254 Boylston St.	266-2986
Jacques, 79 Broadway	338-9066
Napoleon Club, 52 Piedmont St.	338-7547
Paradise, 180 Mass. Ave. (Cambridge)	864-4130
Pipeline, 9 Lansdowne St.	536-0206
Playland, 21 Essex St.	338-7254
Rustlers, 77 Berkeley	338-9089

Skippers, 252 Boylston St.	262-5735
Somewhere, 295 Franklin St.	423-7730
Sporter's Cafe, 228 Cambridge St.	
Together, 110 Boylston St.	426-0086
Twelve Seventy, 1270 Boylston	437-1257
Club Boston (Gay men's baths), 4 LeGrange St.	426-1451
South Station Cinema, 23 South St.	423-4340
Art Cinema, 204 Tremont	482-4661

## Eastern Mass. (617)

### INFORMATION/SERVICE/SOCIAL

Central Middlesex Social Club,	
Box 470, Maynard 01754	263-9607
Frenz & Luvvers, Box 213, W. Boylston, 01583	
Gay Hotline	756-0730
Mass. Teachers Assoc./Gay Rights Caucus	
P.O. Box 75, New Salem 01355	
Montchusett Gay Alliance, Fitchburg	342-5117
North Shore Gay Alliance	
Box 806, Marblehead, 01915	745-3848
Provincetown 24-Hour Drop-In Center	487-0387
Survival Crisis Line	471-7100

### RELIGIOUS

Dignity Merrimack Valley	
P.O. Box 321, Methuen 01844	851-6711
MCC Worcester, 2 Wellington St.,	753-8360

### WOMEN

Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm)	
New Bedford Women's Clinic	996-3341
Origins, Inc., A Women's Center	
169 Boston St., Salem 01970	745-5873
The Women's Bookstore, 78 May St. 01602	791-5127

### STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students	
South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force	
Salem St. College, Salem 01970	745-0556 (ext. 209)

## Western Mass. (413)

### INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1582, Pittsfield 01201,	442-1819
Lesbian and Gay Men's Counseling Collective	
406F Student Union, UMass, Amherst	545-2645
Help Line	664-6391, 664-6392
Pioneer Valley People's Gay Alliance	
Box 181, Northampton, 01061	586-5979
Together, Box 427, Forest Park Sta., Springfield 01108	
Dignity/Springfield, P.O. Box 1604 Springfield 01101	

### WOMEN

Common Woman Club, 78 Masonic St., Northampton 01060	584-4580
Everywomen's Center, Amherst	545-0883
Franklin Cty. Lesbian Alliance	
P.O. Box 235, Deerfield 01342	
Gay Women's Caucus, Amherst	545-3438
Lesbians United 33 Pearl St, Pittsfield, 01201	499-2425
New Alexandria Lesbian Library	
P.O. Box 111, Huntington 01050	
Southwest Women's Center	545-0626
Volley Lesbian Alliance	665-4705; 253-3082, 774-5464
Women's Media Project (WMUA, 91.1FM)	545-2876
Womonlyre Books	586-6445

### STUDENT

Hampshire College Gay Men's Alliance	
Box 1355, Amherst 01002	
Lesbian & Gay Men's Counseling Collective	
406F UMass Student Union, Amherst	545-2645
Lesbian Union, 920 Campus Center,	
UMass, Amherst 01003	545-3438
People's Gay Alliance, RSO 368 Student	
Union, UMass, Amherst, 01002	545-0154
Williams Gay Peoples Union	
S.U. Box 3212, Williams College, Williamstown 01267	

## Connecticut (203)

### INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Gay Switchboard, Hartford, M-S 1-11 pm,	
Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven,	
P.O. Box 72, 06501; M-F 8-11 pm	624-6869
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm	
George W. Henry Foundation (counseling),	
45 Church St., Hartford 06103	522-2646
Greater Hartford Lesbian & Gay Taskforce	249-7691
Institute of Social Ethics/Gay National Archives,	
One Gold St., Suite 22-BC, Hartford 06103	547-1281

### WOMEN

Gay Women's Collective, c/o Women's Center,	
Box U-118, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective,	
22 Allen Pl. #B3, Hartford 06106	249-0504
Shoreline woman	481-3575
Women's Center, Hartford, 57 Pratt St.,	
c/o Hill Ctr, 350 Farmington Ave, Hartford 06106	249-7691
Women's Center, Manchester Community	
College, P.O. Box 1046, Manchester, 06040	646-4900
Women's Center, UConn, Box U-118,	
Storrs 06828	486-4738
Women's Center, Wesleyan, Box WW,	
Wesleyan Sta., Middletown 06457	347-9411
Women's Liberation Center, New Haven,	
614 Orange St., New Haven 06510	436-2488

### STUDENT

Eros, Gay Students at Trinity College	
c/o Chaplain's Office, Hartford 06106	527-3151
Gay Alliance at Yale,	
P.O. Box 2031, Yale Sta, New Haven 06520	
Gay Alliance, UConn, Box U-8, Storrs, 06288	486-2273
Gay Alliance, Wesleyan, c/o Women's Center,	
Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Gay and Lesbian Alliance, So. Conn. St. College,	
386 Sherman Ave., New Haven 06511	865-2802
Lesbians and Gay Community at Conn. College	442-7458
P.O. Box 1295, New London 06320	
Gay Student Ctr. Yale, Box 2031, New Haven 06520	
Lesbian/Gay Student Alliance UConn	
W. Hartford 06117	523-4841 x-267
Lesbians, Wesleyan, c/o Women's Center,	
Box WW, Wesleyan Sta., Middletown 06457	347-9411
Yalesblans, P.O. Box 2031, Yale Sta., New Haven 06520	

### RELIGIOUS

Dignity/Fairfield County,	
P.O. Box 348, Belden Sta. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72, Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 285, West Haven 06516	
Integrity/Hartford, P.O. Box 3681,	
Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777,	
New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101	522-5575
MCC/New Haven, P.O. Box 1273,	
New Haven 06505	777-9808

### MEDICAL/COUNSELING

Gay AA (Danbury)	748-5341
Gay Health Workers at YNNH,	
Box 2031, Yale St., New Haven, 06520	436-8354
Moonseed (counseling)	727-0379

## Rhode Island (401)

Rhode Island Gay and Lesbian Youth	751-3322, 272-9247
Families of Gay Persons	723-0050
Gay Help Line	751-3322
Box 5671, Weybosset Hill Sta. 02903	8pm-midnight
Gay Community Services of R.I.,	728-9269
Box 6563, Providence 02940	728-6023
Providence Gay Group of AA	331-2047

Counseling & Consulting	
161 Prospect Hill, Newport 02840	847-7229
Gay Women of Brown, c/o Sarah Doyle Women's Center,	863-2189
186 Meeting St., Providence, 02912	
Lesbian Feminist Union, Sarah Doyle Center	
Box 1829 Brown Sta., Providence 02912	863-2189
Support Group for Gay Women Over 25	
Box 755, Pawtucket 02860	942-5368
Women's Growth Ctr.,	
97 Knowles St., Pawtucket 02860	728-6023
Brown/RISD Gay Students, Box 49, Brown U.,	
Providence 02912	863-3062
Dignity/Providence, Box 2231, Pawtucket 02861	941-7235
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Innovative Ministry (terminally ill, aged and	
handicapped), Rev. George McDermott	272-8482

## New Hampshire (603)

Gay NH infollne, 8am-8pm, Concord	224-6931
Nashua Area Gays, P.O. Box 3472,	
Nashua 03061	Paul 882-7746
NH Coalition of Lesbians & Gay Men	
Box 521, Concord 03301	485-3144
NH Lambda, Box 1043, Concord 03301;	
224-3785, 889-1416,	
746-3339; (crisis) 483-2592.	
Speakers Bureau, Box 521, Concord 03301	
Concord Men's Group	
67 Thorndike St., Concord 03301	Joe 224-6931
Suncook Gay Prisoner Project	485-5612
Gemini, Keene Support Group,	
Box 461, W. Swanzey, 03469	
Laconia Men's Group, Box 782, Laconia 03246	
Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801	
Full Circle, monthly calendar of women's events,	
Box 235, Contoocook, NH 03229	
Iris, a women's club,	
40 Pleasant St., Portsmouth 03801	
Lesbian Feminist Collective, Box 47, Penacook	
Campus Gay Awareness, Mem. U. UNH	
Durham 03824	
Dartmouth Gay Students' Assoc.	
Hinman Box 5057, Hanover 03755	
Information Outlet 1-800-852-3311	
Keene Kiondykes, Box 261,	
Gilsum 03448	827-3766; 847-9589

## Vermont (802)

Andrews inn, Bellows Falls	463-3966
Gay and Lesbian Hotline of VT	862-4296
Gay Student Union, U of Vt, Burlington 05401	
Gay People at Middlebury	
Box D56, Middlebury College, 05753	
League of Gays (LOGS)	633-4047
Box 703, St. Johnsbury, VT 05819	626-3618
Southern Vermont Gay Men	387-GAYS or (603) 756-4226
Southern Vermont Lesbians/Gay Men's Coalition, P.O. Box 1034, Brattleboro 05301	
Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701	775-1946
Women's Center, P.O. Box 92 Burlington 05401	863-1236
Integrity, P.O. Box 11 Winooski, 05404	862-4296



# Calendar



I always  
wanted to  
learn how to  
swim.

But now that  
I've grown up,  
I'm afraid...

**Boston, MA** — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

**Boston, MA** — Chiltern Mt. Club. Regularly scheduled sports events and general info for outdoors events: volleyball Jay 262-4896; swimming 227-5363; basketball 236-1914; general outdoors events John 275-1336 and 864-0823.

## weekly events

### sunday

**Boston, MA** — Oasis, a coffeeshop with entertainment. Open hoot on first Sun. of the month. Bring talents and instruments. 355 Boylston St. (chapel entrance). Doors open at 7:30pm and close at 8pm. \$2.

**Boston, MA** — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (817) 482-6874 or 247-5485.

**Boston, MA** — Musically Speaking. Women's programming music, ideas and announcements. Call Melenie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.

**Boston, MA** — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM

**Orono, ME** — Wilde-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union, UMO. 7pm.

**Fremington/Milford/Franklin, MA** — Tri-county Assoc. Gay social club. All ages welcome. Info: 528-6544.

## coming events

**Cambridge, MA** — Merrymount Music Society Monthly Concert/Socials for lesbian and gay music lovers. Fourth Sunday of month. Phillips Brooks House (Harvard Yard) 3pm. FREE! Info: 742-7997, 236-4888 or 266-9423.

**Boston, MA** — Lesbians Outdoors group now forming. XC skiing, hiking, camping, biking, day-trips, away trips, pot lucks. Info: Lindy 484-3664.

**Boston, MA** — The Second Wave, a feminist journal of radical politics and literature, is opening its collective to new members. Currently all members of the collective are white and we would especially welcome lesbian, heterosexual, and bisexual women of color with radical and anti-racist politics. We'd like new members with experience or interest in: layout, graphics, advertising, fundraising, editorial work, sales and distribution. Info: Sally 232-0117.

**Keene, NH** — Keene Klondykes, lesbians in the southwest New Hampshire area, get together for support and fun twice a month. Info: Amy 847-9589, Ellen 827-3766 or write: Keene Klondykes, Box 281, Gilsum NH 03448.

**Cambridge, MA** — Women's History Week at Harvard-Radcliffe. March 5-12. Speaker series, films, slide presentations. Info: 492-1517.

**Acton, MA** — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

**Concord, NH** — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Stewieville political action group. Info: (603) 485-3144.

**Northern VT/NH** — League of Gays (LOGS), a gay men's support group, meets on the first and third Sundays for business meeting, socializing and a meal. Info: (802)633-4047 or 626-3618, or write: Box 703, St. Johnsbury, VT 05819.

**Concord, NH** — Concord Men's Group. Newsletter staff and Gay Prisoner Support Project. Sunday Brunch. 12:30-2:30. 67 Thorndike St. Info: Joe 224-6931

## monday

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O.Box 1394, Portsmouth 03801.

**Nashua, NH** — Meeting of Nashua Area Gays. 8pm. Info: Paul 882-7746, or write: Nashua Area Gays, Box 3472, Nashua 03061.

**Providence, RI** — Lesbian/Gay Raps (MCC). 5 Junction St. 7:30pm. Info: 272-9247 or 751-3322.

## tuesday

**Boston, MA** — The Cauldron Experimental Theater Collective meets every other Tuesday at 7:20 for scheduling, grant-writing and support. For more info call 542-8575 (and leave message if no one is there).

**Battleboro, VT** — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

**Cambridge, MA** — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Herv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

**Cambridge, MA** — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Perk (near Harvard Sq.) Info: 876-6883.

**Pittsfield, MA** — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

## wednesday

**Boston, MA** — Walk-In VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

**Bridgewater, MA** — South Shore Gay and Lesbian Alliance meets every Wednesday. Info: 583-8447 or 586-1503.

**Boston, MA** — Boston Tee Party 2 1/2 meets to organize community against loss of our liaison to mayor's office. Info: 723-6327.

**Cambridge, MA** — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807

**Boston, MA** — Project Place offers Hotline Counselor Training beginning each month and would like more people from the gay community to know of its availability. Orientation every Wed. 6:30pm. 32 Rutland Place (South End). Info: 262-3740.

**Hyannis, MA** — Lesbian Support Group meets first Wed of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Cambridge, MA** — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

**Lynn, MA** — North Shore Gay AA weekly meeting. Lynn Community Health Center, 88 Lafayette Park. 7pm. Info: 599-5928.

**Providence, RI** — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

**Hampden County, MA** — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

## thursday

**BOSTON, MA** — GAY COMMUNITY NEWS (THAT'S US FOLKS!). COME HELP PROOF-READ. BEGINS 6-ISH. REFRESHMENTS AND GOOD TIMES. 22 BROMFIELD ST. (NEAR PARK ST. T) INFO: 426-4469.

**Boston, MA** — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St.

**Boston, MA** — The Mass. Gay Political Caucus meets on the first and third Thursdays at 7:30pm. 755 Boylston St. Rm. 215. New members welcome. Info: 471-8404.

**Northampton, MA** — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

## 5 fri

**BOSTON, MA** — GAY COMMUNITY NEWS FRIDAY NIGHT VOLUNTEERS GET TOGETHER TO SEND OUT THE PAPER TO SUBSCRIBERS. SEE FRIDAYS ABOVE FOR DETAILS.

**Boston, MA** — Boston Women's Energy Network, promoting jobs and skills in conversation and renewable energy, is holding its first fundraiser featuring 2 films: "Union Maids" and "Lovins on the soft peth." Tickets are \$5-10. UMass, 100 Arlington St., 7:30pm. Info: 725-4920 or 625-1692. All are welcome.

**Boston, MA** — Jan Clausen, lesbian novelist and poet, will be reading at Glad Day Book Shop, 22 Bromfield St. \$2. 8pm.

**Cambridge, MA** — Mass. Childrearing Rights Alliance and Mobilization for Survival will sponsor a forum on building links between the women's movement and anti-militaristic work. "The War Game," anti-nuke film will be shown. Mobe office, 13 Sellers St., Donations appreciated. 7:30pm. Info: 354-0008 or 522-2744.

## 6 sat

**Cambridge, MA** — Isn't it spring yet? Where are those robins when you need them! Amethyst Women will try to hurry spring with a dance for women at Old Cambridge Baptist Church, 1151 Mass. Ave. 9pm-1am. \$4 (more if/less if). Childcare provided (bring your own toys). This is a drug and alcohol free event.

**Cambridge, MA** — The Saturday Women's Craftsmarket (basement of New Words) is looking for more local craftswomen to sell with us. Come see what we're about March 6, 20 or April 3. 11am-5pm, or call Carol 969-1779 eyes.

**Worcester, MA** — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCJW, 91.3FM.

**Boston, MA** — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Cambridge, MA** — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

**Boston, MA** — NU Lambda, Northeastern's social/support group for lesbians and gay men and their friends. meets every Thursday at 268 Ell Center. 7m.

**New London, CT** — Lesbian and Gay community at Connecticut College weekly meeting. Discussion, planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458.

## friday

**Boston, MA** — GAY COMMUNITY NEWS ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVENINGS. COME BY FOR A FEW HOURS ANY TIME AFTER 8 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! 22 BROMFIELD ST. (NEAR PARK ST. T STOP). INFO: 426-4469. THANKS!

**Hartford, CT** — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

**Pittsfield, MA** — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

**Concord, NH** — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.

## sat

**Providence, RI** — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Help Line 751-3322 (eves).



Besides, my  
body does  
funny things  
when I  
get cold. cp

## feb 28 sun

**Cambridge, MA** — Merrymount Music Society Concert/Social. 3pm. Phillips Brooks House (Harvard Yard). Free or donation of food or drink. Info: 742-7997 or 236-4888.

## mar 3 wed

**Cambridge, MA** — The Women's Center weekly informal discussions. This week's topic: bisexuality. All women are welcome. 46 Pleasant St. 8pm. Info: 354-8807

**Boston, MA** — Lesbian and Gay Open Poetry Reading. Rag Rag Office (GCN), 22 Bromfield St. 8pm.

## 4 thurs

**BOSTON, MA** — GCN PROOFREADING. SEE THURSDAYS ABOVE FOR DETAILS.

**Boston, MA** — Chiltern Mt. Club. White water canoe crash course. Info: John 275-1336 or Armin 426-1607.

**Boston, MA** — Lesbian/Gay Psychology and social psychology course begins at the Boston Institute for Gay Studies. 14 Beacon Suite 506. 7pm. Info: 491-8245 or 720-0693.

**Cambridge, MA** — Boston Alliance of Gay and Lesbian Youth, Parents and Friends of Gays and the Harvard-Radcliffe Gay Student Assoc. present the film "Pink Triangles", which deals with the daily oppression of gay and lesbian youth, followed by discussion. Gutman Library (Harvard), Appian Way. Open to the public. 7:30pm. Info: 498-4132.

**Nashua, NH** — First meeting of Greater Nashua Area NH Lambda, a lesbian organization. 10 Piermont St. 5pm. Info: (603) 889-1416.

**Boston, MA** — Dyke Doctors, Medical Students and PAs meet for discussion and support. Info: 685-2397.

**Boston, MA** — Lesbian Women's Day Celebration. Poets of diverse heritage will perform their work at the Cauldron Experimental Theater, 22 Randolph (near Dover T stop, off Harrison). 8pm. Music by Ma'che Motor. \$4 donation. All women welcome. Info: 628-4384.

## 7 sun

**Cambridge, MA** — WMBR (88.1FM) celebrates the music, achievements and struggles of women in 24 hours of programming on International Women's Day.

**Somerville, MA** — Join us for our 5th Anniversary and Reunion Party at the Somerville Women's Center. Drop in at 38 Union Sq. between Noon and 5pm. Entertainment and refreshments. All women welcome. Info: 628-6311.

**Cambridge, MA** — Poetry reading with Jane Barnes, Joan Joffe Hall and Ellen Stone. Reading Works, Porter Sq. Shopping Center, Free. 4pm. Info: 491-1980.

**Boston, MA** — Women Outdoors: sledding and Boston area planning meeting 2-6pm. Car pooling available. Info: Caro 928-8014.

**Worcester, MA** — "Pink Triangles," a film on the history of lesbian and gay oppression, will be shown at OL218, corner Main and Downing Sts. Clark U. 8pm.

The deadline for Calendar Items is Tuesday at noon for the following issue.